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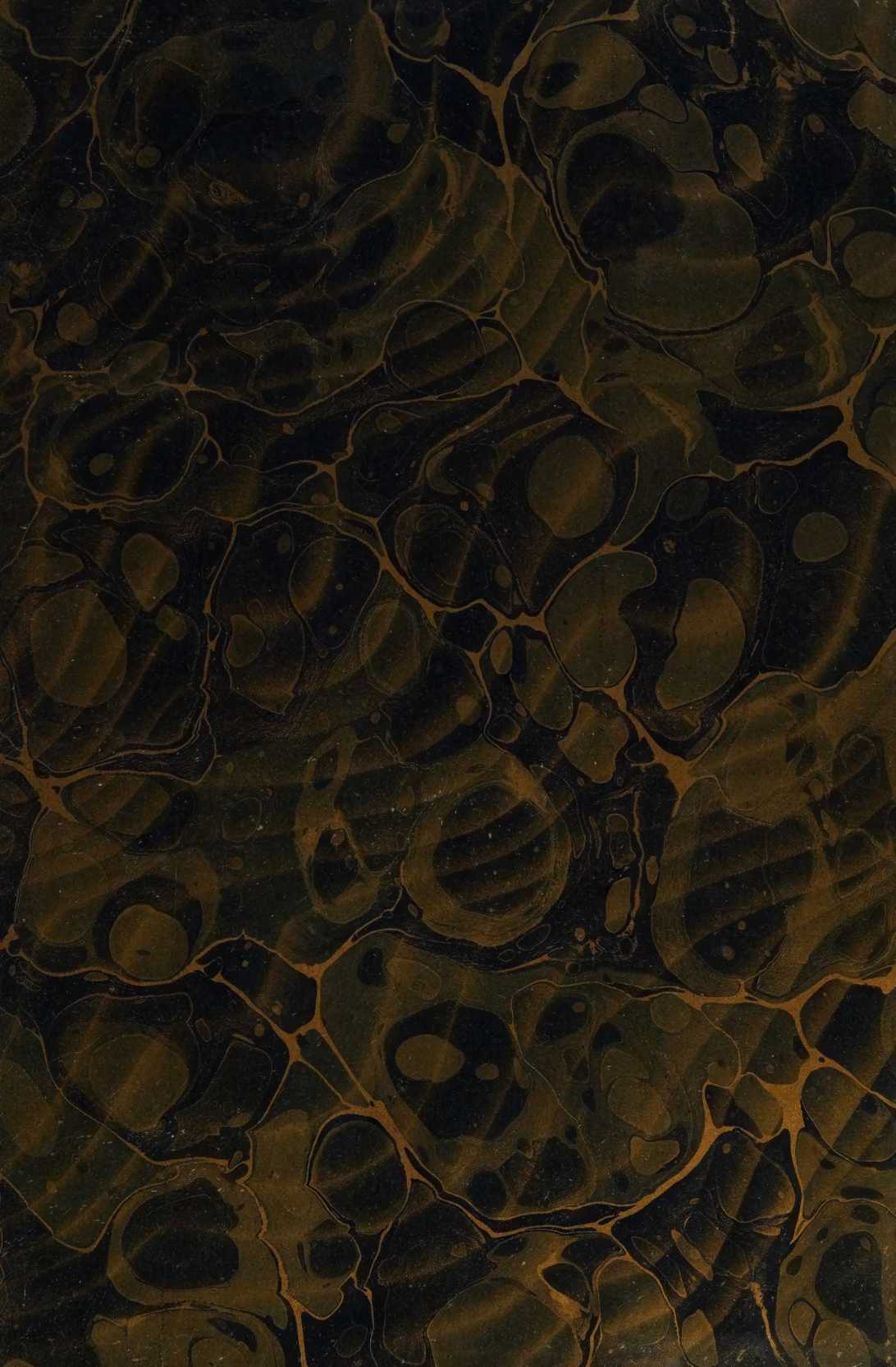
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Wm Goodspeed

THE BOOK OF THEKLA

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BY

EDGAR J. GOODSPEED, PH.D.

ASSOCIATE IN BIBLICAL AND PATRISTIC GREEK
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THE BOOK OF THEKLA.

The peculiar interest attaching to the history of the text of the Acts of Thekla in its various forms, Greek,¹ Latin,² Syriac,³ Armenian,⁴ and Coptic,⁵ together with the problems, not yet fully solved, which that history raises, justifies the publication of another and quite unusual form of this early Christian romance. The Ethiopic "Book of Thekla" is preserved in two British Museum codices, dating respectively from the fifteenth ("A") and from the eighteenth ("B") centuries.

Brit. Mus. Orient. 689 is a ponderous fifteenth-century synaxarium of 237 heavy parchment leaves. It is well written in double columns, with forty-five to forty-seven lines to a column. The leaves measure *cm.* 31.9 by 46.2. They are carefully lined on the flesh side, and are set with flesh sides facing flesh sides. The outer and lower margins are wide. There are numerous erasures and some other corrections. The ornaments are few and generally simple, and there are no pictures. The quires are not at all uniform, but in most cases consist of the usual four double leaves, or their equivalent. The Book of Thekla stands fifth among the volume's sermons and martyrdoms, and occupies *fol.* 31a to 34a.

Brit. Mus. Orient. 687-688 is an eighteenth-century folio of 233 parchment leaves. The leaves, which measure *cm.* 31 by 35.3, are gathered in quires of four—rarely of three—with flesh

¹ Lipsius, *Acta Apostolorum Apocrypha*, I, 235-72.

² There are two Latin translations—one published in *Bibliotheca Cassinensis*, III *Florilegium*, 271 *sqq.*; the other in Mombritius, *Sanctuarium* II, 303 *sqq.*

³ The Syriac, considered most important of the versions, at least until the Coptic, has been published by W. Wright, *Apocryphal Acts of the Apostles* (1871), I, pp. ۱۱۱ *sqq.*; II, pp. 116 *sqq.*, on the basis of four British Museum manuscripts.

⁴ Translated by F. C. Conybeare, *The Apology and Acts of Apollonius and Other Monuments of Early Christianity* (1894), pp. 49-88, from select Armenian martyrdoms, published by the Mechitarists of San Lazaro, 1874.

⁵ Parts of the Coptic version of the Acts of Paul, including the Acts of Thekla, are soon to be published, from a Heidelberg papyrus, by Dr. Karl Schmidt, of Berlin. Arabic (Assemani, *Bibliotheca Orientalis*, III, 1, 286—Harnack's reference to 268 is an error) and Slavonic versions also are known to exist, the latter in several codices; *cf.* Bonwetsch, in Harnack, *Geschichte der altchristlichen Literatur bis Eusebius*, I, pp. 904-5.

sides facing flesh sides. They are carefully lined on the flesh side. The writing is fine and regular, and is arranged in three columns, of from thirty-one to thirty-three lines. There are more than fifty pictures, great and small, representing the martyrdoms described, for the volume is a synaxarium of lives of saints. The names Jesus, Christ, Paul, Thekla, and Walda Gīyörgīs, who seems to have been the owner of the book, are usually in red. The Book of Thekla occupies *foll.* 49a to 51b. Both manuscripts were presented to the British Museum in August, 1868, by the Secretary of State for India.

The question of the relationship of the two manuscripts at once suggests itself, but their connection does not seem to be very close. A certain amount of modification from the archaism of a fifteenth-century exemplar is indeed to be expected in an eighteenth-century copy, and it is not surprising that B's readings are very often improvements upon A's. But the divergences of B are by no means all improvements or modernizations. Once at least B unwittingly allows us a glimpse of precisely what the parent manuscript read, and that manuscript was evidently not A. In the account of Thekla's second attempted martyrdom the immediate ancestor of B seems to have had a different order of words from that of A. After the words "lions and bears" (AB), the sentence "and they seized her and cast her into the den of bears and lions" (A) has fallen out of the text, doubtless by an error of the eye, *homoioteleuton*, and must thus have ended with the same word as the preceding sentence, *i. e.*, with the order "lions and bears." The parent manuscript thus cannot have been A, which has the order "bears and lions." The alternative explanation that one or two complete lines of A were simply skipped is inadmissible, as the sentence in A begins and ends in the middle of the line. A few lines farther down the first hand of B has been guilty of a similar error, but this time of repetition. There, however, the corrector has set him right. But the distinguishing of A from the parent of B rests on broader grounds than this isolated, though instructive, instance. How frequently the two manuscripts differ a glance at the lower margins of the following pages will show.

In a comparison of A and B the statistics of preferred readings rather favor the younger manuscript. Its text commends itself in over 25 per cent. more cases than does that of A. In

the matter of fulness, on the other hand, the older manuscript excels in over 60 per cent. more readings than B, but B's omissions are often in the interests of clearness, if not absolutely required by the sense. In a large number of cases neither manuscript can be given the preference, both being right or both equally wrong. B has the smoother, easier text. A is occasionally found using a nominative for an accusative, or a singular pronoun for a plural, while B is in general better in the matter of forms. As to roots, A rarely has a different root from B for the same meaning, but in general differences in roots are confined to the common confusions Ḥ with Ṣ, Ṭ with Ḍ, Ḍ with Ḍ, Φ with Ḥ, Ḥ with 0, etc., A usually preserving the better reading. B shows a decided preference for *a*-long instead of short, especially in the case of Ṭ, for which guttural it evinces considerable fondness.

The evidence supplied by a comparison of the tables of contents is not in itself decisive. To the thirty-five titles of the older manuscript the younger adds eleven. Five of these—Nos. 3, 16, 31, 35, 36—are scattered through the manuscript. The remaining six appear at the end. The place of each seems to have been determined by the ecclesiastical calendar, in accordance with which the contents of both manuscripts are arranged. But numbers 25–28 of A, in which the calendar order is not observed, are correctly rearranged in B.

It seems reasonable to conclude that, while B is a corrected and amplified manuscript of the synaxarium, it is not the immediate descendant of A, and probably not a direct descendant of A at all, but comes through a collateral line from some ancestor of A.

The numerous modifications that the monument has undergone in passing into the Ethiopic form suggest the propriety of prefacing the text with an epitome.

Paul comes to Macedonia, and, taking up his abode with Tāmerēnōs, preaches the new righteousness and the doctrine of virginity. Thekla, the betrothed of Tāmerēnōs, from her window hears his discourse and believes. The importunities of Tāmerēnōs and her mother only strengthen her new convictions. She escapes by night to the house of Paul and sits at his feet. For a week these visits continue. At the end of this time her mother discovers her and tells Thekla's lover, Tāmerēnōs, who must thus

be another than the entertainer of Paul. Unable to move Thekla, Tāmerēnōs denounces Paul to the governor, who seizes him and orders him to be burned. Paul escapes death—how, is not quite clear—and is cast out of the city. Thekla's mother now renews her importunities, pointing to Paul's supposed fate as discrediting his teaching. When Thekla remains steadfast, her mother denounces her to the governor, as disobedient in refusing to marry. Repeating her refusal before the governor, she is sentenced to be burned. The maidens of the city bring fagots, and the fire is kindled. Thekla makes the sign of the cross, rain extinguishes the fire, and thunder deafens her judge. Upon her release her mother disowns her. Thekla meets a woman who owes her 1,000 pieces of money, and forgives her the debt, accepting only a few dinars. Meeting Paul's attendant on his way into the city to sell Paul's garment and buy bread for Paul and his followers, Thekla buys the garment with a part of her money and takes it back to Paul. She relates her experiences to him, and asks him to cut off her hair and disguise her as a man, which he reluctantly does. They then proceed to Thessalonica together. Thekla's mother learns of this, and at her instigation another magistrate has Thekla brought back, and condemns her to the lions for disobedience and refusing to marry. At the sign of the cross, however, the lions become harmless and play about her feet, while she breaks forth into a hymn of praise. Meantime the magistrate is mysteriously troubled all night and sends men, apparently the next morning, to bury Thekla's bones. They report that she is alive. The magistrate himself comes and releases her, and entreats her to pray for the recovery of his superior and himself. She requires him to bring Paul to do it. Paul is brought, and prays for them, and they are healed and believe.

The recent discovery of the Acts of Paul in a Coptic version, among the Heidelberg papyri, has shown that the Acts of Paul and Thekla were originally part of that work. Like all the known versions until the Coptic, the Ethiopic form of the Thekla story shows little trace, after its first sentence, of its origin as part of a larger body of Acts. It stands somewhat apart from the Syriac, Armenian, and Latin, however, in being, not a mere version, but a very free reworking of the story, with numerous omissions, transpositions, and interpolations. So frequent are

the writer's divergences from the earlier type of the monument that the question arises whether the Greek (or its equivalent in some intermediate version, *e. g.*, the Syriac or Arabic) was actually in his hands, or had only been seen or heard by him and was written up from memory.

To undertake the creation of a text with so meager an apparatus as two manuscripts has not been deemed advisable. The text presented is therefore that of the older manuscript A, while the variants of B are collected in the footnotes. The only deviation from rigid fidelity to the text of A is in the spelling of the name of Paul, the usual ጳውሎስ: being substituted for A's occasional ጳውሎስ: A more serious inconsistency in A is its spelling of Thamyris now ታምራኖስ: and now ታምራንስ: which latter appears uniformly in B. But A's ታምራኖስ: is perhaps not quite a meaningless variation. In the first three occurrences of the name in the Book of Thekla it stands where a Greek original would have had a genitive, Θαμύριδος. The last vowel of ታምራኖስ: may be a reflection of this. The remaining five occurrences of the name stand where accusatives and nominatives would have stood in a Greek original, again supposing our Ethiopic text to have had one; and for four of these A uses ታምራንስ: The persistence with which *n* appears in the forms of this name suggests the possibility that the writer is struggling with a stem, not in *δ*, but in *ν*, like Σαλαμὶς Σαλαμίνος; but of this the Greek manuscripts of the Acts of Thekla show no trace. An alternative explanation is to suppose that our writer worked under the influence of the Syriac version, and misread ܬܡܪܢܐ as ܬܡܪܢܐ—not an unnatural mistake. But Professor Nöldeke, who has very kindly looked over the whole text for me, tells me that he finds many points reflecting the influence of an Arabic version lying back of the Ethiopic.¹ It seems to me probable that this intermediate version was nearer the Greek than the Ethiopic form. But the Arabic form does not seem to have been published, and so it has not been possible to follow up the suggestion of Professor Nöldeke. Assemani (*Bibliotheca Orientalis*, III, p. 286) simply mentions a [*Vita*] *Theclae virginis et martyris*

¹ A case almost analogous is that of the Ethiopic form of the first six books of the Apostolic Constitutions, which was based upon the Arabic version. There, however, a Coptic form of the Constitutions seems to have been intermediate between the parent Arabic version and the Ethiopic, which, as in the case of Thekla, was a free reworking. *Cf.* Harnack, *op. cit.*, I, p. 517.

as present in an Arabic manuscript of lives and martyrdoms of saints in the library of the Vatican.

In the lower margins such of the readings of B as seem preferable to those of A have been indicated (*q. l., recte*), and in some cases, where neither manuscript gives a satisfactory reading, one is recommended (*l.*), but A's occasional obvious confusions of nominative and accusative have not always been corrected in the notes. The numerous and remarkable shortcomings of the older text have thus been supplemented and an intelligible text secured throughout. At the same time, as Professor Nöldeke reminds me, we must not lose sight of the fact that the harsh and unconventional reading may in many cases be the true and original one.

For permission to publish the text and for helpful suggestions on the form of publication I am indebted to Mr. Margoliouth and Mr. Budge, of the British Museum. Professor Nöldeke, of Strassburg, and Professor Charles, of Oxford and Dublin, have most kindly helped me on many doubtful points in the text and the translation; but they are not to be held responsible for either text or translation as a whole.

መጽሐፈ ጤቀላ፡

መጽሐፈ ጤቀላ፡ አመ፡ ይሰብክ፡ ጳውሎስ፡ ውስተ፡ ነሱ፡ አህ
ጉር፡ ወበጽሐ፡ መቄዶንያ፡ ውጎደረ¹፡ ማጎደሮ፡ ለታምሬኖስ²፡ ወይቤ፡
እንዘ፡ ይሚህር³፡ ወይጌሥጸሙ⁴፡ መጻእን፡ ንስብክ፡ መንግሥተ፡ ሰማ
ያት፡ በቃለ፡ እግዚአብሔር፡ ብፁዓን፡ እለ፡ የአምኑ፡ በልቦሙ፡ በወ
ልደ፡ እግዚአብሔር፡ እስመ፡ ኢየሱስ፡ ክርስቶስ፡ ብሂል፡ መድኅኔ⁵፡
ዓለም፡ ዘአስተርአየ፡ በሥጋ፡ ሰብእ፡ እንዘ፡ እግዚአብሔር⁶፡ ውእቱ፡
ከነ፡ ሰብእ⁷፡ ከመ፡ ያድኅን፡ ሰብእ⁸፡ ወከመ፡ ምውታን፡ ያሕዩ፡ ሞተ⁸፡
ወአመ፡ ሣልስተ⁹፡ ዕለት፡ ተንሥኦ፡ ወከመ¹⁰፡ ሕሙማን^b፡ ያጥሲ^c፡ ሐ
መ፡ ብዙኅ^{d11}፡ በእንተ፡ ሰብእ፡ እንዘ፡ እግዚአብሔር፡ ውእቱ፡ ከነ፡
ሰብእ፡ ወአርአየ¹²፡ ትዕግሥተ፡ ከመ፡ ይትዕግሡ¹³፡ እለ፡ የአመኑ¹⁴፡
በስመ፡ ዚአሁ፡ ወይረሱ፡ መንግሥተ፡ ሰማያት፡ ወይቁሙ፡ ምስሌሁ፡
ወምስለ፡ አቡሁ፡ ለዘ፡ ውእቱ¹⁵፡ ምክፋ፡ ወጥበቡ¹⁶፡ ውጎይሉ¹⁷፡ ለእ
ግዚአብሔር ፥ ብፁዓን፡ እለ፡ ያነድዩ፡ ነፍሶሙ፡ እስመ፡ ሎሙ፡ መ
ንግሥተ፡ ሰማያት ፥ ብፁዓን፡ ጸድቃን¹⁸፡ እስመ፡ ይወርሱ፡ ሕይወተ ፥
ብፁዓን¹⁹፡ እለ፡ ይእዜ፡ ይላሕዉ²⁰፡ በእንተ፡ ኃጢአቶሙ²¹፡ ከያሆ
ሙ^e፡ ይምዕዱ፡ ጸድቃን¹⁸ ፥ ብፁዓን፡ እለ፡ ይእዜ፡ ይርኅቡ፡ ወይጸም
ኡ²²፡ እስመ፡ እሙንቱ፡ ይጸግቡ፡ በነሱ²³፡ ጸሎቶሙ፡ እንተ፡ ጊዜ፡
ጸለዩ፡ ኀብ፡ እግዚአብሔር፡ አመ፡ ምንዳቤሆሙ ፥ ብፁዓን፡ ገባርያን፡

^a corr.; prim. man. ሰብእ፡^b corr.; prim. man. ሕማማን፡^c MS. A fol. 31 verso.^d corr.^e corr.; prim. man. ይኪያሆሙ፡¹ ወጎደረ፡² ለታምሬኖስ ፥³ ይሚህር፡ q. ሌ.⁴ ወይ⁵ ጌሥጽ፡⁶ መድኅኔ፡⁷ እግዚእ፡⁸ ሰብእ፡ q. ሌ.⁹ እ¹⁰ ሞተ፡¹¹ ሌ. ግልስተ፡¹² ከመ፡¹³ ብዙኅ፡¹⁴ corr.¹⁵ ይትዕግሡ፡¹⁶ ተአመኑ፡ q. ሌ.¹⁷ ሰዘውእቱ፡¹⁸ tr. ጥ¹⁹ በሱ፡ ወምክፋ፡²⁰ ወጎይሉ፡²¹ ሌ. ጸድቃን፡²² ብዙዓን፡²³ ይለህዉ፡²⁴ ሌ. ኀጢአቶሙ፡²⁵ ወይፀምዑ፡²⁶ ኀቱ፡

ይጸግቡ፡ በነሱ፡ corr.

ምጽዋት፡ እስመ፡ ሎሙ^a፡ ሣህል፡ በኅበ፡ እግዚአብሔር ፥ ብፁዓን፡
 ንጹሐን¹፡ ልብ²፡ እሙንቱ፡ ይሬእዎ³፡ ለእግዚአብሔር | 3 | ብፁዓን፡
 እለ፡ ያስተሳልሙ፡ ወያስተኳንኑ፡ እስመ፡ እሙንቱ፡ ውሉደ፡ እግዚ
 አብሔር፡ ይሰመዩ⁴ ፥ ብፁዓን፡ እለ፡ ይሰደዱ፡ በእንተ፡ ጽድቅ፡ እስ
 መ፡ ሎሙ፡ ይእቲ፡ መንግሥተ፡ ሰማያት ፥ ብፁዓን፡ አንትሙ፡ ሶበ፡
 ሰብእ፡ ይጸልአክሙ⁵፡ በእንተ፡ ጽድቅ፡ ተፈሥሑ፡ ወተኃሠዩ⁶፡ ይእ
 ተ፡ ጊዜ ፥ ብፁዕ፡ ብእሲ፡ ዘይተሉ፡ ትእዛዘ፡ እግዚአብሔር፡ ወየኅ
 ድግ⁷፡ ፈቃዶ፡ ለዝ፡ ዓለም ፥ ብፁዕ፡ አንተ፡ ለእመ፡ ኅደገ⁸፡ ነሎ፡
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 ንተ፡ ኢታወስብ⁹፡ ወተኅድጎ¹⁰፡ ለዝ፡ ዓለም፡ ወድንግልኒ፡ እንተ፡
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 መ፡ ዘአውሰበ፡ መክፈልተ¹²፡ ገሃነም ፥ ወለእመሂ፡ በኢያእምሮ፡ አ
 ውሰበት፡ ብእሲትኒ¹³፡ ትቁም፡ በምታ፡ ወብእሲኒ፡ በብእሲቱ^b ፥ ወእ
 መሰ^c፡ ካልአ፡ ሖረ¹⁴፡ መክፈልተ^c፡ ገሃነም ፥ ውእቱ ፥ ወእመሰ፡ ተግ
 ሣጸ፡ እግዚአብሔር፡ ተለውከ፡ መንግሥተ፡ ሰማያት፡ ትወርስ ፥ ወአ
 እምርዎ፡ ብሶሎ¹⁵፡ ለዝንቱ፡ ዓለም፡ ከመ¹⁶፡ ካንቱ^{d17}፡ ውእቱ ፥ ወሕ
 ይወቱኒ፡ ካንቱ^{d17}፡ ወወርቁኒ¹⁸፡ ውብሩሩኒ፡ ካንቱ^{d17}፡ ወዘያፈቅሮሂ¹⁹፡
 ወዘይትአመኖሂ²⁰፡ ወነሎ²¹፡ ወእምነሎ፡ የአኪ²²፡ ትዕቢት፡ እስመ፡
 ላዕቡያን^{e23}፡ ይትሄየዮ፡ እግዚአብሔር ፥ ኢትኩኑ፡ ከመ፡ ነሎ፡ አሕ
 ዛብ²⁴፡ እለ፡ ይቀርቡ፡ ኅበ፡ እግዚአብሔር፡ በአፋሆሙ፡ ወበልቦሙ
 ሰ²⁵፡ ርሑቅ²⁶፡ ሀሎ፡ እምኅበ፡ እግዚአብሔር፡ እምቅድሚሆሙ፡ ለጸ
 ላእትክሙኒ²⁷፡ ኢትጸልእዎሙ²⁸፡ ወለእለ፡ ያፈቅሩክሙ፡ ኢታፍቅር

^a corr.^b corr.; *prim. man.* ብእሲት፡?^c corr.^d corr.; *prim. man.* ከንቱ፡^e corr.; *prim. man.* ለዕሉያን፡¹ ሌ. ንጹሐን፡² እስመ፡ *add.*; *q. l., c. Mt.* 5:8.³ ይሬእይዎ፡ *q. l., c. Mt.* 5:8.⁴ *tr.* ይሰመዩ፡ ውሉደ፡ እግዚአብሔር፡⁵ ይ

ጸልዓክሙ፡

⁶ ወተሐሠዩ፡ *q. l., c. Mt.* 5:12.⁷ ወየኃድግ፡ ሌ.

ኅደገከ፡

⁸ ኃደግ፡⁹ ኢውስብት፡¹⁰ ወተኃድግ፡¹¹ በከ፡ *corr.*; *c. 1 Cor.* 7:11.¹² መክፈተ፡¹³ ብእሲት፡ *q. l.*¹⁴ *tr.* ሖረ፡ ካልአ፡ ሌ. ካልእት፡¹⁵ ብእሉ፡¹⁶ ከመ፡ *om.*¹⁷ ከንቱ፡ *q. l.*¹⁸ ወርቁኒ፡¹⁹ ወዘያፈቅሮ፡²⁰ ወዘተእመ

ኖሂ ፥

²¹ ወነሎ፡ *om. recte.*²² ዘየአኪ፡²³ ለዕሉይስ፡*q. l.*²⁴ ሰብእ፡²⁵ ወልቦሙስ፡ *q. l.*²⁶ ርሑቅ፡²⁷ ወ

ላእትክሙኒ፡

²⁸ ኢትጸልእዎሙ፡ ሌ. ኢትጸልእዎሙ፡

ምሙ ፥ ወለእመሰ ፡ ዘአፍቀረክሙ ፡ አፍቀርክሙ ፡ አልብክሙ ፡ ዘአፈ
 ድፈድክሙ¹ ፡ እምበዕዳን ፡ አሕዘብ² ፥ ወእመኒ³ ፡ ርኅበ ፡ ጸላኢክሙ⁴ ፡
 አብልዕዎ ፡ ወለእመኒ ፡ ጸምአ⁵ ፡ አስተይዎ ፡ ወለእመኒ⁶ ፡ ዓረቀ⁷ ፡ አል
 ብስዎ ፥ ወለእመኒ ፡ ለከ⁸ ፡ አታቲ⁹ ፡ ልብሰከ¹⁰ ፡ ግምድ¹¹ ፡ ሎቱ ፡ ወአል
 ብስ¹² ፥ ወዘንተ ፡ ለእመ ፡ ገበርከ ፡ አፍሐመ¹³ ፡ እሳት ፡ ተስታጋብእ¹⁴ ፡
 ወትሰውጥ^a ፡ ዲበ ፡ ርእሱ ፡ ወንዋዩ ፡ ቢጽከ ፡ ርእየከ¹⁵ ፡ ኢትሱጥ ፡ ዲ
 በ ፡ ርእስከ^b ፡ ወኢትፍቱ¹⁶ ፡ ወኢትበል ፡ ለእመ ፡ ሐዩውኩ ፡ እረከብ ፡
 ዘንተ ፡ ኩሉ¹⁷ ፡ እስመ ፡ ኢታአምር¹⁸ ፡ አንተ ፡ ኅበ ፡ ተጼሊ ፡ ከመ ፡ አ
 ንተ¹⁹ ፡ ሶቡ ፡ ቤት ፡ መሉእ²⁰ ፡ ወርቅ ፡ ወብሩር²¹ ፡ ወይመጽእ ፡ ሰራቂ ፡
 ወይሰርቆ ፡ ወዩኅድኅ ፡ ዕራቆ²² ፥ ከማሁኬ ፡ አንትሙኒ ፡ ሰብእ ፡ ኢታ
 አምሩ²³ ፡ ጊዜ ፡ እንተ ፡ ትመጽእ²⁴ ፡ ኩነኔ ፡ እምኅበ ፡ እግዚአብሔር ፡
 ወይነሥእዋ ፡ ለነፍስክሙ²⁵ ፡ ወትከውኑ ፡ ዕራቅክሙ²⁶ ፡ ዘእንበለ ፡ ስን
 ቅ²⁷ ፡ በቅድመ ፡ እግዚአብሔር ፥ ወክብርክሙ²⁸ ፡ ይትሐገጋል²⁹ ፡ ወነ
 ፍስክሙኒ ፡ በገሃነም ፡ ወይእዜኒ ፡ ሐልዩ³⁰ ፡ ወለብው³¹ ፡ ለርእስክሙ³² ፡
 እስለክሙ³³ ፡ ወአስተበቀብክሙ³⁴ ፡ በስመ ፡ እግዚአብሔር ፡ እግዚእ
 ነ³⁵ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ከመ ፡ ዘወሀብናክሙ³⁶ ፡ ተግሣጸ ፡ ትዕቀቡ ፥
 ወትትመሐጸኑ³⁷ ፡ ዝኬ ፡ ውእቱ ፡ ፈቃዱ ፡ ለእግዚአብሔር ፡ ከመ ፡ ት
 ግበሩ ፡ ዘሰማዕክሙ ፡ ወዘርኢክሙ ፡ ወዘጠየቅሙ³⁸ ፡ ከመ ፡ ኢኮነ³⁹ ፡
 ትእዘዙ⁴⁰ ፡ ለእግዚአብሔር ፥ ሐሰቱ ፥ ወሕዝብሰ ፡ እለ ፡ ነሥኡ ፡ ሕ
 ኀ ፡ ለእግዚአብሔር ፡ ኮኑ ፡ ነኪራ⁴¹ ፥ ወይእዜኒ ፡ አታዊየ⁴² ፡ ተፋቀሩ ፡

^a corr.^b *prim. man.* ርእሱከ ፡

MS. A fol. 32 recto.

¹ ፈድፋድ ፡² አሕዘብ ፡ *q. l.*³ እመኒ ፡⁴ ጸላኢክሙ ፡⁵ ጸምኅ ፡⁶ ርኅበ ፡ *add.*⁷ ወዓረቀ ፡⁸ ብከ ፡⁹ አሐ¹⁰ ፈድፋድ ፡ *q. l.*¹¹ ልብስከ ፡ *q. l.*¹² ግምድ ፡ *q. l.*¹³ ወአልብስ ፡¹⁴ *q. l.*¹⁵ ሊ. አፍሐመ ፡¹⁶ ታስታጋብእ ፡ *q. l.*¹⁷ ሊ. ርእሱ ፡¹⁸ ወኢትፍቱ ፡ *om.*¹⁹ ኩሉ ፡ *q. l.*²⁰ ኢትአምር ፡²¹ እን²² ተ ፡ *q. l.*²³ ምሉዕ ፡ ሊ. ምሉእ ፡²⁴ ወብሩር ፡²⁵ ወዩኅ²⁶ ድገ ፡ ዕራቆ ፡ *om.*²⁷ ኢትአምሩ ፡ *corr.*²⁸ ጊዜ ፡ እንተ ፡ ትመጽ²⁹ እ ፡ *corr.*³⁰ ሰፍስክሙ ፡³¹ ዕራቅክሙ ፡³² ሊ. ሥንቅ ፡³³ ወክብርክሙ ፡³⁴ ሊ. ይትሀገጋል ፡³⁵ ሊ. ነልዩ ፡³⁶ ወለ³⁷ ብዉ ፡ *q. l.*³⁸ ለርእስክሙ ፡ *q. l.*³⁹ እስለክሙ ፡ *q. l.*⁴⁰ ወ⁴¹ አስተበቀብክሙ ፡⁴² እግዚእየ ፡⁴³ ዝ ፡ ወሀብናክሙ ፡ *q. l.*⁴⁴ ወትትመኃዕኑ ፡ ሊ. ወትትመሐፀኑ ፡⁴⁵ ወጠየቅሙ ፡⁴⁶ ኢኮነት ፡⁴⁷ ትእዘዙ ፡ *q. l.*⁴⁸ ነኪራ ፡ ሊ. ነኪራን ፡⁴⁹ አታዊየ ፡ *add.* ፍ⁵⁰ ቁራን ፡

በበይናቲክሙ ፡ ለምንት¹ ፡ እጽሕፍ ፡ ለክሙ ፡ በእንተ ፡ ተፋቅሮ² ፡
 ስሙዓን ፡ አንትሙ ፡ ወምሁራን ፡ በጎበ ፡ እግዚአብሔር³ ፡ በወንጌል ፡
 ቅዱስ ፡ ወሰማዕክሙ ፡ እንዘ ፡ ይብል ፡ እግዚእነ ፡ ኢየሱስ ፡ ክርስቶስ ፡
 ዘመጣወ ፡ ነፍሶ ፡ በእንቲአን^{b4} ፡ ወበእንተ ፡ እለ ፡ የአምኑ ፡ ወበእንተ⁵ ፡
 ክዕወተ ፡ ደሙ ፡ ዘክዐወ⁶ ፡ ደሞ⁷ ፡ በእንቲአን ፡ ከመ ፡ ንሕነኒ⁸ ፡ ንትባላ
 ሕ ፡ እምጎጣውኢን⁹ ፡ እለ ፡ ነአምን¹⁰ ፡ ቦቲ ፡ ወይቤለን¹¹ ፡ በቃለ ፡ ወን
 ጌል ፡ አንትሙስ¹² ፡ ሰብእ¹³ ፡ ተፋቀሩ ፡ በበይናቲክሙ¹⁴ ፡ እስመ ፡ ከማ
 ሁ ፡ አፍቀረን¹⁵ ፡ እግዚአብሔር ፡ ወይቤ ፡ እመታፈቅርዎ¹⁶ ፡ ለእግዚአ
 ብሔር ፡ ተፋቀሩ ፡ በበይናቲክሙ ፡ ፡ ለእግዚአብሔርስ¹⁷ ፡ አልቦ ፡ ዘርእ
 ዮ ፡ ዘእንበለ ፡ ወልደ ፡ እጓለ¹⁸ ፡ እመሕያው ፡ ዘእምህየ ፡ ወረደ ፡ ወእ
 መሰ ፡ ታፈቅርዎ ፡ ለእግዚአብሔር ፡ ተፋቃሩ¹⁹ ፡ በበይናቲክሙ²⁰ ፡ ወአ
 ፍቅሩ ፡ ቢጸክሙ^c ፡ ከመ ፡ ነፍስክሙ ፡ ወዘኢትፈቅዱ ፡ ይግበሩ ፡ ለክ
 ሙ ፡ ሰብእ ፡ አንትሙኒ²¹ ፡ ኢትግበሩ ፡ ለባዕድ ፡ ወይቤ²² ፡ እግዚእነ ፡
 ወመድኅነን²³ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ዘንተ ፡ ነሎ ፡ ትእዘዝ²⁴ ፡ ወይእ
 ዜኒ ፡ ኢታውስቡ²⁵ ፡ ዘረከብክሙ ፡ ነሎ ፡ ወኢትፍቅዱ ፡ ብእሲተ ፡ በ
 ዕድ ፡ ወእመሰ ፡ ሞተ ፡ ምታ ፡ ትንብር²⁶ ፡ በከ ፡ ኢታውስብ^{d27} ፡ ወእ
 መሰ ፡ ኢትክል ፡ ተዐግሶ^{e28} ፡ ዘእንበለ ፡ ብእሲ ፡ ታውስብ ፡ አሐደ²⁹ ፡
 እስመ ፡ ይጌይስ ፡ አው ፡ ስቦ³⁰ ፡ እምዘምዎ ፡ ወእፎ ፡ ትዜምው³¹ ፡ እን
 ዘ ፡ ሥጋሁ ፡ ለእግዚአብሔር ፡ አንትሙ ፡ ወሥጋ ፡ እግዚአብሔር ፡ ሥ
 ጋክሙ ፡ ወይእዜኒ ፡ ኢትረስዩ ፡ ሥጋ ፡ እግዚአብሔር ፡ ሥጋ ፡ ዘማ ፡

^a cf. Isa. 53:13, John 6:45.

^b corr.; prim. man. በእንቲ

እበ፡?

^c corr.; prim. man. ቢጽክሙ ፡

^d corr.; prim. man.

ኢትውስብ ፡

^e corr.; prim. man. ተዐገሰ ፡

¹ ለምንት ፡

² በእንተፋቅሮ ፡ q. l.

³ በቃለ ፡ እግዚአብሔር ፡

add.

⁴ ወበእንተ ፡ ኃጢአትነ ፡ add. post በእንቲአነ ፡

⁵ በ pro

ወበእንተ ፡ q. l.

⁶ ዘክዓወ ፡ l. ዘክዐወ ፡

⁷ ደም ፡ om.

⁸ ን

ሕነ ፡

⁹ እምጎጣውኢነ ፡

¹⁰ አመነ ፡

¹¹ ወይቤለ ፡

¹² እ

ንትሙስ ፡ corr.; prim. man. አንትሙ ፡ ?

¹³ ሰብእ ፡ q. l.

¹⁴ በበ

ይቲክሙ ፡

¹⁵ corr.; prim. man. አፍቀረ ፡

¹⁶ እመ ፡ ታፈቅር

ዎ ፡ q. l.

¹⁷ ወለእግዚአብሔር ፡

¹⁸ ዐጓለ ፡

¹⁹ ተፋቀሩ ፡ q. l.

²⁰ በበይናቲክሙ ፡ corr.

²¹ አንትሙ ፡ ሂ ፡

²² ይቤ ፡

²³ ወመ

ድኃነነ ፡

²⁴ ትእዘዝ ፡ q. l.

²⁵ tr. ወኢታውስቡ ፡ ይእዜኒ ፡

²⁶ ትንብር ፡

²⁷ ወኢታውስብ ፡

²⁸ ተፃገሥ ፡ ሂ ተዐገሥ ፡ cf.

1 Cor. 7:9.

²⁹ ጿደ ፡

³⁰ አወስቦ ፡ q. l.

³¹ ትዜም

ዉ ፡ q. l.

እስመ : እምከመ : ተደመረ : ብእሲ : ምስለ : ብእሲተ¹ : ብእሲ² : አ
ሐደ³ : ሥጋ : ይከውኑ = ኢትደመሩኬ : ምስለ : ዘማ : ወዘአውሰበ :
ዘማ : ነኑኔሁ : ሞተ⁴ : በገሃነም ፥ አግብኡ : ነፍስክሙ⁵ : ለኢዩሱስ⁶ :
ክርስቶስ : ወልደ : እግዚአብሔር : እስመ : ነሉ : ዘአግብአ : ነፍሱ⁷ :
ቅድመ : እግዚአብሔር : መንግሥተ^b : ሰማያት : ይወርስ ፥

ወነሉ⁸ : ዝቃለ⁹ : እንዘ : ያሰምዕ^c : ወይሰብክ : ጳውሎስ : ትሰምዕ :
ጤቃላ¹⁰ : ወፍቅርት : ይእቲ : ለታምሬርስ¹¹ : ወመስኮተ : ቤታ : ወዐጸ
ደ¹² : ቤታ¹³ : ማኅደሩ : ለጳውሎስ : ይትናጸር¹⁴ : ወይእቲስ : ታስተፋ-
ኑ : ወታጸምእ¹⁵ : ዘንተ : ነሉ¹⁶ : ዘይሔውዛ¹⁷ : ወተዐቅብ¹⁸ : በልባ ፥
ወነበረት : ሠለስተ : ወሠሉስ¹⁹ : ዕለተ : እንዘ : ኢትወርድ : እመስከ
ተ²⁰ : ቤተ²¹ : ወተናገረታ : እማ : ወትቤላ : ወለትየ : ኢትወርዲኑ : እ
ምዝንቱ : መስኮት : ወትብልዒ²² : እክለ : ወትስተይ^{d23} ፥ አኮኑ : ፍሕር
ቱ : አንቲ : ለታምሬርስ²⁴ ፥ ወክመዝ²⁵ : ትቤላ : ለጤቀላ ፥ ከመዝ²⁶ :
ስእነት²⁷ : ተዐግሶ²⁸ : በልባ : ወወረደት : እመስከት²⁹ : ወፈቀደት : ት
ሖር³⁰ : ኀበ : ጳውሎስ : ወነሥአት : ጤቀላ : ከንበሎሃ : ዘወርቅ : ወዓ
ሰበቶ : ለዓጸዌ³¹ : ቤቶን^e : ወትቤሎ : ህንካ³² : ዘንተ : ወኢትንግር : ከ
መ : ለልየ : እወፅእ ፥ ወነሥአ : ዝኩ : ዓጸዌ³³ : ከንበሎሃ : ዘወርቅ³⁴ :
ወነደጋ³⁵ : ትሖር³⁶ : ኀበ : ጳውሎስ ፥ ወበጺሐ³⁷ : አኀዘት³⁸ : ታንገር

^a corr.; *prim. man.* ብእሲተ :

^b *prim. man.* መንግሥት :

^c corr.; *prim. man.* ያሰምዕ :

^d corr.; *prim. man.* ወትስተይ :

^e Dillmann, *Lex.*, s. v. ክንበሎ : cites the substance of this passage from the Synaxaria, for the 27th of the month Maskaram, thus:
ወሀበት : ለዐጻዌ : ቤታ : ክንበሎሃ : ዘወርቅ :

¹ ምስለ : ብእሲት : corr., q. l.

² ብእሲ : om. recte.

³ ኧደ :

⁴ ሞት : q. l.

⁵ ነፍስክሙ : q. l.

⁶ ኢዩሱስ : om.

⁷ ነፍሱ :

q. l.

⁸ ወክሎ : q. l.

⁹ ሲ. ዘቃለ :

¹⁰ ጤቀላ : q. l.

¹¹ tr. ለታምሬርስ : ይእቲ ፥

¹² ዓፀደ :

¹³ ቤተ : q. l.

¹⁴ ት

ትናጸር :

¹⁵ ወታጸምዕ :

¹⁶ ክሎ : q. l.

¹⁷ ዘይኔውዛ :

¹⁸ ወተዓቅብ :

¹⁹ ሠለስተ : ወ om. recte.

²⁰ corr.; *prim. man.*

እመኮተ :

²¹ ቤታ : q. l.

²² ወ om.

²³ ወትስተይ : add.

ማየ :

²⁴ ለታምሬርስ :

²⁵ ሲ. ዘከመ :

²⁶ ወከመዝ :

²⁷ ስዕነት :

²⁸ ተአግሥ : q. l.

²⁹ እመስኮተ : add. ቤታ :

³⁰ ት

ሖር : q. l.

³¹ ለዓጻዌ : ሲ. ለዐጻዌ :

³² ህንካ : ሲ. ዐንቅ :

³³ ዓ

ዓዊ : ሲ. ዐጻዊ :

³⁴ ዘወርቅ : om.

³⁵ ወኃደጋ :

³⁶ ትሖር :

³⁷ corr.; ሲ. በጺሐ :

³⁸ አኃዘት :

ግር፡ ታሐተ፡ እገሪሁ፡ ወትልሐስ¹፡ ጸበለ²፡ እገሪሁ፡ ወመከዩዱ³ ፥
 ወትቤሎ፡ ለጳውሎስ፡ ብፁዕ፡ ዘይሰምዕ፡ ተግሣጸክ፡ ወይክል⁴፡ ገቢ
 ሮቶ⁵ ፥ ወይእዜኒ፡ እግዚእየ፡ መሀረኒ⁶፡ ኩሎ፡ ከመ፡ ኢይስሐት⁷፡
 መንግሥተ፡ ሰማያት፡ እስመ፡ ብፁዕ⁸፡ ሰብእ⁸፡ ዘይገብር፡ ትእዘዘ⁹፡
 እግዚአብሔር፡ ወየአመን¹⁰፡ ከመ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔር፡
 ወይቤላ፡ ብፅዕት፡ አንቲ፡ ጤቀላ፡ እንዘ፡ ንእስቲ¹¹፡ አንቲ፡ ታፈቅሪ፡
 ዘንተ፡ ወትፈቅዲ፡ እስመ፡ ብፁዕ፡ ሰብእ፡ ዘየጎሦ¹²፡ ለእግዚአብሔር
 ፡ ወለኢየሱስ፡ ክርስቶስ፡ ወዘይዘበጥ¹³፡ በእንቲአሁ፡ ወይስደድ¹⁴፡
 ወይጸምእ¹⁵፡ ወይርጎብ¹⁶፡ ወይዓርቅ¹⁷፡ ወይመውት፡ ዘኩሉ¹⁸፡ ይረክ
 ብ፡ በሕይወቱ፡ በዝንቱ፡ ዓለም፡ ወይረሲ፡ ርእሶ፡ ከመ፡ በግዕ፡ ዘመ
 ጠውዎ፡ ለጥብኃት¹⁹፡ ወእትአመን²⁰፡ ወአአምን፡ በስመ፡ ለወልደ፡
 እግዚአብሔር፡ ኢየሱስ፡ ክርስቶስ፡ ከመ፡ ኩሉ፡ ዘመጠው፡ ርእሶ፡
 በእንተ፡ ስመ፡ ዚአሁ፡ ዘንተ፡ ኩሉ²¹፡ ይመውእ²²፡ እስመ፡ አፍቀረ
 ነ፡ ወበስመ²³፡ ዚአሁ፡ ወንሕነኒ፡ ንግበር²⁴፡ ፈቀዶ²⁴፡ እስመ፡ ጥዩቅ²⁵፡
 ከመ፡ ወኢሞት፡ ወኢሕይወት፡ ወኢኩነኔ፡ ወኢዘይእዜ፡ ወኢዘይመ
 ጽእ፡ ወኢጎይለ²⁶፡ ወኢተላዕሎ²⁷፡ ወኢመላእክተ²⁸፡ ወኢከልእ²⁹፡
 ፍጥረት፡ ወኢይክል³⁰፡ አጎድጎተነ፡ ፍቅሮ፡ ለክርስቶስ³¹፡ እግዚእነ፡
 ወእምዝ፡ ብዙጥ³²፡ መዋዕለ፡ ነበረት፡ ጤቀላ፡ እንዘ፡ ትሐውር³³፡ ወ
 ትገብእ፡ ከማሁ፡ አእሚራ፡ ኃሠሠታ፡ እማ³⁴፡ ወጎጥኦታ³⁵፡ ወእንዘ፡
 ተኃሥሣ፡ ተሥእለቶ³⁶፡ ለዓጻዊ³⁷፡ ወነገራ፡ ፈሪሆ፡ ወሐረት፡ እማ፡

^a ብ ፁዕ፡ MS. A fol. 32 verso.

^b prim. man. ሰብእ፡ ?

^c prim. man. ንስእስቲ፡

^d prim. man. ንግብር፡

^e corr.

^f cf. Rom. 8:38.

- | | | | |
|-----------------------------|------------------------------|--------------------------------|----------------------------|
| ¹ ወትልሐስ፡ | ² corr. ፀበለ፡ | ³ እገሪሁ፡ ወ om. | ⁴ ከ |
| መ፡ pro ወ | ⁵ ገቢርታ፡ | ⁶ tr. መሐረኒ፡ እግዚእየ፡ | ⁷ ኢይ |
| ስሐት፡ ? | ⁸ ሰብእ፡ q. l. | ⁹ ትእዘዘ፡ | ¹⁰ ወየአምን፡ q. l. |
| ¹¹ ነፃስ፡ l. ንእስት፡ | ¹² ዘየጎሦ፡ | ¹³ ወይዘበጥ፡ | ¹⁴ ወይ |
| ሰደድ፡ q. l. | ¹⁵ ወይጸምዕ፡ | ¹⁶ ወይትመደብ፡ add. | ¹⁷ ወ |
| ¹⁸ ዘኩሉ፡ q. l. | ¹⁹ ሰመጥባሕት፡ q. l. | ²⁰ ወ om. | |
| ²¹ ኩሉ፡ q. l. | ²² ይመውዕ ፥ | ²³ ወ om., recte. | ²⁴ ፈቃ |
| ዶ፡ q. l. | ²⁵ ጥዩቅ፡ | ²⁶ ወኢኃይል፡ l. ወኢጎይል፡ | ²⁷ ወ |
| ተልዕሎ፡ | ²⁸ ወኢመላእክት፡ q. l. | ²⁹ ወኢካልእ፡ q. l. | ³⁰ ወ |
| om. recte. | ³¹ ለኢየሱስ፡ ክርስቶስ፡ | ³² ብዙኃ፡ | ³³ ተሐው |
| ር፡ | ³⁴ tr. እማ፡ ኃሠሠታ፡ | ³⁵ ወጎጥኦታ፡ | ³⁶ ተስእለቶ፡ |
| q. l. | ³⁷ ለዓጻዊ፡ l. ለዓጻዊ፡ | | |

ቤተ : ጳውሎስ : ወረከበታ¹ : ወአግብአታ : ቤታ : ወትቤ : ጸውዑ : ሊ
ተ : ታምሬንከሃ : ወጸውዕዎ : ለታምሬንስ : ወትቤሎ : ስማ² : ለዛቲ :
ብእሲትከ³ : ሰቡዕ : ዮም : እምዘበሐ⁴ : ጳውሎስ : ዘይብልዎ : ብእሲ :
ወቃለ : ዚአሁ : ተምሀረት : ወአኅዘት : ወናሁ : ለልዩ : ወለያልዩ⁵ : ት
ወዕእ : ወትሐውር⁶ : ኅቤሁ ■ ወስምዓ⁷ : ዘትብል : ወቦእ : ኅቤሃ : ታ
ምሬንስ : ወይቤላ : እግዝእትዩ : ምንተ : ትብሊ : ዘሰማዕኩ : ነገረ : እ
ምእኪ⁸ : ንግርኒ⁹ : ምንትኩአ : ወኢትሕብእኒ¹⁰ : ወእመሰ¹¹ : ኢታውስ
ብኒአ¹² : ትብሊ ■ ወትቤሎ : ሖር¹³ : ፍኖትከ¹⁴ : ሰብሰበ¹⁵ : ዚአዩሰ : ባ
ዕድ ■ ወይቤላ : ታምሬንስ : ኢትስምዕዮ¹⁶ : ለውእቱ : ብእሲ : ይሔሰ
ወኪ¹⁷ : ወተሐጉሊ¹⁸ : ዘንተ : ዓለም¹⁹ : በከንቱ²⁰ : ነገረ²¹ : ወመጣዝ²² :
ወርቅ : ወብሩርኒ : ወሢራዩ²³ : ወሚላት²⁴ : ወታጸምታ²⁵ : ቤትከን ■
ወትቤሎ : ጤቀላ : ወርቅከ : ወብሩርከ : ለከ : ይኩንከ : ወሲራይከ²⁶ :
ወሚላትከ²⁷ : ለከ²⁷ : ይኩንከ²⁷ ■ ወሊተሰ²⁸ : ወርቅዩ : ወብሩረዩ²⁹ : ወ
ሲራይዩ³⁰ : ወሚላትዩ : ወካብከብዩ³¹ : መንግሥተ : ሰማያት ■ ወከብከ
ብክሙሰ³² : ለክሙ : ለይኩን³³ : ወኢትትናገኒ³⁴ : ዘንተ : ነገር³⁵ ■ ወተ
ምዕዓ : ታምሬኖስ³⁶ : ወወዕእ³⁷ : ወሖረ : ቤተ : መኩንን : ወነገር ■
ወይቤሎ : ዝብእሲ : ዘመጽአ : ውስተ : ብሔርነ : መርዐ³⁸ : ለነ : አንስ
ትያ³⁹ : ወብዙኃት⁴⁰ : አንስትሂ : ትእዘዘ⁴¹ : ዚአሁ : ሰሚዖን⁴² : ኅደ
ጋ⁴³ : አምታቲሆን : ወዕደውኒ : እንከ⁴⁴ : ኅደጉ⁴⁵ : አንስቲያሆሙ ■

^a *prim. man.* ወትስምዓ :

¹ *corr.; prim. man.* ወረከታ :

² ስምዓ :

³ ለብእሲትከ :

om. ዛቲ : ⁴ እምዘበጽሐ : *q. l.*

⁵ ሰልዩ : ወ *om. recte.*

⁶ ወ

ተሐውር : ⁷ ወስምዓ : *q. l.*

⁸ እምኪ : *corr.?* *q. l.; prim.*

man. እም. ኪ : ⁹ ዘነገረተኒ :

¹⁰ *om.; l.* ወኢትኅብእኒ :

¹¹ ወ

እመሰ : *om.* ¹² ወኢታወስቢኦአ :

¹³ ሖር :

¹⁴ ፍኖትከ :

q. l. ¹⁵ ሰብሰበ : *q. l.*

¹⁶ ኢትስምዒዮ :

¹⁷ ይሔስወኪ : *q. l.*

¹⁸ ወተኃጉሊ : ¹⁹ ዓለመ : *q. l.*

²⁰ *l.* በከንቶ :

²¹ ነገር :

q. l. ²² ወመጣዝ : *corr., q. l.*

²³ ወርቅ : ወብሩረ : ወሲራዩ : *q. l.*

²⁴ ወሚላት : *q. l.*

²⁵ ወታጸምታ : *cf. ἐξάμυτος.*

²⁶ *om.; l.* ወ

ሢራይከ : ²⁷ *om.*

²⁸ ወ *om.*

²⁹ ወብሩርዩ : *q. l.*

³⁰ ወሢራይዩ : *q. l.*

³¹ ወካብከብዩ : *q. l.*

³² ወካብከብክሙሰ : *q. l.*

³³ ሰ *om.*

³⁴ ወኢትትናገኒ : *q. l.*

³⁵ ነገር : *q. l.*

³⁶ ታም

ሬንስ :

³⁷ ወ *om.*

³⁸ መርዓ :

³⁹ አንስቲያ :

⁴⁰ አን

ስት : *add.*

⁴¹ *l.* ትእዘዘ :

⁴² ሰሚዖን :

⁴³ ኃደጋ :

⁴⁴ *om.*

⁴⁵ ኃደጉ :

ወበቀለ¹፡ ደናግልኒ፡ ተለዋ²፡ ወአበያ³፡ አውስቦ ። ወይቤ፡ መከንን፡ ሐሩ⁴፡ አምጽኦም፡ ወተቀበልዎ፡ ለጳውሎስ ። ወይቤዝኩ⁵፡ መከንን፡ ለጳውሎስ፡ አንተሰ፡ ምንተ⁶፡ አንተ፡ ወምንትኑ፡ ዝትእዘዝ⁷፡ ዘአም ጸእከ፡ ለዕሌን⁸፡ ውስተ፡ ሀገርን፡ ለአንስቲያን⁹፡ ይኅድጋ፡ ምቶን፡ ውብ እሲኒ¹⁰፡ ይኅድግ፡ ብእሲቶ፡ ወደናግልኒ፡ አበያ¹¹፡ አውስቦ¹²፡ ምንት ኑ፡ ዘትብል፡ እንከ ። ወይቤ፡ ጳውሎስ፡ አይኑ፡ ይኔይሰ¹³፡ አውስቦኑ፡ ወሚመ፡ ፈቀደ¹⁴፡ እግዚአብሔር፡ ወዘመንፈስ፡ ቅዱስ ። ወይቤሎ፡ ዝኩ፡ መከንን፡ ርእዩ፡ ዓዲ፡ ከመያትዋሥኦኒ¹⁵ ። ወይቤ፡ ንሥኦም፡ እስርዎ¹⁶፡ ቀልቀሊተ፡ ወደዩ፡ ጌራ፡ ብርተ¹⁷፡ ውስተ¹⁸፡ ርእሱ፡ ወአ ውዕይዎ¹⁹፡ በጊሳ፡ ወተይ፡ ወበኅሠረ¹⁹፡ ዐውድ²⁰፡ ወገብሩ፡ ከማሁ፡ ወሥኦንዎ²¹፡ በእሳቶሙ፡ ለጳውሎስ፡ አውዕዮቶ²²፡ እስመ፡ መንፈስ፡ ቅዱስ፡ ላዕሌሁ ። ወአንከረ፡ ዝኩ²³፡ መከንን²³፡ ወይቤ፡ መንክር፡ ዝ ነገር፡ እሳት፡ ዘኢይክል²⁴፡ አውዕዮቶ፡ አውዕኦም²⁵፡ እምሀገርን፡ ንሥ ኡ፡ ዋዕዩ፡ ሐመዱ፡ ወአውዕኡ፡ እንዘ፡ ትብሉ፡ ናሁ፡ ዋዕዩ፡ ለጳውሎስ፡ ዘአውዓይናሁ²⁶፡ ወፍጹመ²⁷፡ ገደፍናሁ፡ ወገብሩ፡ ከማሁ ።

ወሰምዓት²⁸፡ እማ፡ ለጤቀላ፡ ወትቤላ፡ ለጤቀላ፡ ናሁ፡ ርእዩ፡ ከ መ፡ ርእሶ፡ ጥቀ፡ ስእነ፡ አድኅኖ፡ ወሚመ፡ እንከ፡ ታወስቢኑ ። ወት ቤላ፡ ሰብሰብኪ²⁹፡ ለኪ፡ ይኩንኪ፡ አንሰ^d፡ ብዩ፡ ኢዮሱስ³⁰፡ ክርስቶስ³¹፡ ምእመን³²፡ ዘጳውሎስ፡ ይሰብክ፡ በስሙ፡ እግዚአ፡ ሰማያት³³፡ ወምድር፡ ዘውእቱ³⁴፡ ያስተዳሉ፡ ሊተ፡ ፍሥሐ፡ በሰማያት ። ወእመ

^a ዝትእዘዝ፡?

^b አውስቦ፡?

^c MS. A. fol. 33 recto.

^d Dillmann refuses to recognize እንስ፡ *man*, given by Ludolf in his *Lexicon*, cf. Dillmann, *Lexicon* 771.

¹ ወበቀለ፡ *add.* ዘኡሁ፡ *q. l.* ² ተለዋ፡ ³ ወዓበያ፡ ⁴ ሐሩ፡
⁵ ወይቤሎ፡ ዝኩ፡ *q. l.* ⁶ ምንት፡ *q. l.* ⁷ ዝትእዘዝ፡
⁸ ላዕሌ፡ *q. l.* ⁹ ለእንስትሂ፡ ¹⁰ ወለብእሲ፡
¹¹ ዓበያ፡ ¹² አውስቦ፡ *q. l.* ¹³ ይኔይስ፡ *q. l.* ¹⁴ ፈቃድ፡
¹⁵ ከመ፡ ይትዋሥኦኒ፡ *q. l.* ¹⁶ ወእስርዎ፡ ¹⁷ ብርት፡
¹⁸ ዳቦ፡ *l. ዳቦ፡* ¹⁹ ወበኅሠረ፡ ²⁰ ዓውድ፡ ²¹ ወ
ስዕንዎ፡ *l. ወስእንዎ፡* ²² *tr.* አውዕዮት፡ ለጳውሎስ፡ *q. l.* ²³ *corr.*
²⁴ እክህለ፡ *om.* ዘ፡ ²⁵ ወአውዕኦም፡ ²⁶ ዘዓውኢይናሁ፡ *l.* ዘአ
ውዕይናሁ፡ ²⁷ ወጽመ፡ ²⁸ *l.* ወለምዐት፡ ²⁹ ሰብሰብኪ፡
q. l. ³⁰ ሃ *om.* ³¹ *corr.*; *prim. man.* ክርስትስ፡ (ክርስትስ፡?)
³² ማእምን፡ ³³ ሰማይ፡ ³⁴ *suppl. corr.*

ሷ : ትብሊሁ : እምየ : ንሥኢ : ዘንተ¹ : ኹሎ : ዘኡብሰልኪ¹ : ወይኖሂ :
 ወመጋዝእትሂ² : ወአስዋረሂ : ሀቢ : ለነዳያን³ : ወሊተሰ : ውስተ : ከብ
 ካብየ : ዐቢየ⁴ : ሰብሰብ⁵ : ሊተ : ወለእምየ⁶ : ለኪ : ሠናየ⁷ : በዝንቱ :
 ዓለም ■ ወሊተሰሂ⁸ : ለወለትኪ : ወተምዐት⁹ : ይእተ : ጊዜ : እማ :
 ወሐረት : ጎበ : መኰንን : ወትቤሎ : ለመኰንን : ኪያከሁ¹⁰ : እንዘ :
 ብየ¹¹ : እትገፋዕ¹² : እምጎበ : ወለትየ : እንተ : ትአቢይ¹³ : አውስቦ :
 አውዕያኬ : በከመ : አውዓይከ : ለጳውሎስ : እስመ : አብደረት¹⁴ : ት
 ሙት¹⁵ : እምእርአያ¹⁶ : በከመ : ኢይፈቅድ¹⁷ : ወይቤላ : መኰንን :
 ይወርውዋ¹⁸ : ወይውግርዋ : ለጤቀላ : ወትቤ : እማ : ደናግልሂኬ : ጎ
 በ : ሀለዋ : አዝዝ : ያውርደ¹⁹ : ዕፀወ : ውሉደ : ጌራን : ወዐበይት²⁰ :
 ወይርአያ²¹ : ከመ : ያውዕይዎ : ለዘአብየ²² : አውስቦ : ወገብሩ : ከማ
 ሁ : ወአውረደ²³ : ደናግል : ዘውእቱ : ሀገር : ውሉደ : ዐበይት²⁴ : ወ
 ጌራት²⁵ : ዕፀወ ■ ወወረደት : ጤቀላ²⁶ : ሥርጉታ²⁷ : ወላሕያ²⁸ : መንክ
 ር : ወይበጽኡ : ሥዕርታ : እስከ : ሰኰናሃ : ወአፃብሂሃ : ዘውግ : ወጎ
 ብራ : ከመ : ቀርነ : ነጌ : ወይቤ : ውእቱ : መኰንን : ሂድዋ ■ ሰርጓ²⁹ :
 እምላዕሌሃ : ወአውዕኡ : አልባሲሃ : ወሠቀ : አዕጥቅዋ : ወገበሩ³⁰ :
 ከማሁ ■ ወይቤልዋ : ለጤቀላ : ሚዘታወስቢት³¹ : ወሚመ : ዘኢታወስ
 ቢት : ወሚመ : ይወርውኪት ■ ወትቤሎ³² : ጤቀላ : ለምንት³³ : ትዌ
 ርውኒ³⁴ : ለልየ : እበውእ : ወኢያወስብ³⁵ : ወአንደዱ : ዝኩ : እሳት³⁶ :
 መደንግዕ³⁷ ■ ወግሩመ ■ ወመጽት³⁸ : ወትቤ³⁹ : ጤቀላ : ለባዊአ⁴⁰ :

^a *prim. man.* መደንግዕ :

¹ *suppl. corr.* ² ወመጋዝዕተ : ሊ. ወመጋዝእትሂ : ³ ለነዳያ
 ን : *q. l.*; *add.* ወለምስኪናን ✕ ⁴ ዓቢይ : ሊ. ዐቢይ : ⁵ ሰብሳ
 ብ : *q. l.* ⁶ ሂ *pro* ኒ ⁷ ሠናይ : *q. l.* ⁸ ወሊተሂ : *q. l.*
⁹ ወተምዓት : ሊ. ወተምዐት : ¹⁰ ኪያከሂ : *q. l.* ¹¹ እምዘብየ :
pro እንዘ : ብየ : ¹² እትጋፋዕ : ¹³ ተዓቢ : ሊ. ተአቢ : ¹⁴ አበ
 ድር : ¹⁵ *om.* ¹⁶ እመእርአያ : ¹⁷ እአፈቅድ : ¹⁸ ይ
 ውርውዋ : *q. l.* ¹⁹ ያውርዳ : *q. l.* ²⁰ ወዓበይት : ²¹ ወ
om. ²² ለዘዓብየ : ²³ ወአውረዳ : *q. l.* ²⁴ ዓበይት :
²⁵ ወጌራን : *q. l.* ²⁶ ሂ : *add. post* ጤቀላ : ²⁷ ሊ. ስርጉታ :
²⁸ ወላህያሂ : ²⁹ ሠርጓ : ³⁰ ወገብሩ : *q. l.* ³¹ ሚመ : ዘ
 ታወስቢት : *q. l.* ³² ይውርወኪት ✕ *q. l.* ³³ ወትቤ : ³⁴ ለ
 ምንት : ³⁵ ትዌርወኪት : ³⁶ *corr.* ³⁷ ዝኡ : እሳት : *q. l.*
³⁸ መደንግዕ : *q. l.* ³⁹ ወመጽአት : *q. l.* ⁴⁰ *om. recte.* ⁴¹ ለ
 በዊእ : *q. l.*

ሰፍሐት፡ እዱሃ¹፡ ወኃተማ^{a2}፡ ፍጽማ፡ ትቤ፡ በማጎተመ³፡ ክርስቶስ⁴፡
 ወልደ፡ እግዚአብሔር፡ ዘጳውሎስ፡ ይሰብክ፡ ከመ፡ ውእቱ፡ ወልደ፡
 እግዚአብሔር፡ ወከያሁ፡ እንዘ፡ እትአመን፡ እበውእ፡ ትቤ ፥ ወቦእ
 ት፡ ጎቲማ፡ ዝኩ⁵፡ እሳት⁶፡ በማጎተመ፡ ክርስቶስ ፥ ወውእተ፡ ጊዜ፡
 ተጓየየ፡ ዝኩ፡ እሳት⁷፡ እምላዕሌሃ፡ ወዘንመ፡ ዝናመ⁸፡ እምሰማይ⁹፡
 ወአጥፍአ፡ ዝኩ¹⁰፡ እሳት¹¹፡ ወጸዓዓ¹²፡ ጸዕሶ¹³፡ ወአጽመሞ¹⁴፡ እዝሞ^b፡
 ለዝኩ፡ መኰንን፡ እስመ፡ ሐለየ፡ እኩየ፡ ላዕለ^c፡ እግብርተ፡ እግዚአ
 ብሔር፡ ወመገለ፡ እዝኑ፡ ወዓጸየ¹⁵፡ ወጸመመ¹⁶ ፥ ወመጽአት፡ ዝኩ¹⁷፡
 ጤቀላ፡ እማእከለ፡ እሳት፡ እንዘ፡ አልቦ፡ ዘይሬሰያ^{d15}፡ ወሰደደታ፡ እ
 ማ፡ ወትቤላ፡ ኢትባኢ፡ ቤትየ፡ ወኢትቅረብኒ፡ እምየ-ም^d፡ ነኪርየ፡
 አንተ¹⁹፡ ሊተ ፥

ወይእቲ፡ ጤቀላ፡ ነበረት፡ ውስተ፡ ጎሞስ²⁰፡ ውስተ²¹፡ ሀገር፡ ወ
 እንዘ²²፡ ትነብር፡ ረከበት፡ ብእሲት²³፡ እንተ፡ ትፈድያ፡ ፲፪ ዲናረ ፥
 ወትቤላ፡ ጤቀላ፡ አኮኑ፡ ፲፪ ዲናረ፡ ዘትፈድዬኒ²⁴፡ ወትቤላ፡ ይእቲ፡
 ብእሲት፡ እወ²⁵፡ እግዝእትየ²⁶፡ ጎደጉ²⁷፡ ለኪ፡ ኹሉ^{e28}፡ ሀብኒ፡ ፫²⁹ ዲ
 ናረ፡ ወወሀበታ፡ ወጎደገት³⁰፡ ላቲ፡ ኹሉ፡ ዘትፈድያ፡ እስመ፡ ከማሁ፡
 ይብል፡ መጽሐፍ፡ ለእመ፡ ጎደግመ³¹፡ አበሳሆመ፡ ለበጽክመ፡ የጎ
 ድግ³²፡ ለክመ፡ ጎጢአተክመ³³፡ አቡክመ፡ ሰማያዊ ። ወዘንተ፡ ተዘ
 ከራ፡ ጤቀላ፡ ጎደገት፡ ዘትፈድያ ። ወእምዝ፡ ርእየት³⁴፡ ረድኡ፡ ለጳ
 ውሎስ³⁵፡ ወተለወቶ፡ ወትቤሎ³⁶፡ አይቲ፡ ሀለወ፡ እግዚእየ፡ ጳውሎ

a ? b *prim. man.* እዝና፡ c *ver. tot. ras.* d *corr.*
 e ኩ | ሉ፡ MS. A fol. 33 verso.

¹ እዲዊሃ፡ q. l. ² ወኃተማ፡ q. l. ³ በማጎተመ፡ ⁴ ለ
 ክርስቶስ፡ ⁵ ዝኩ፡ q. l. ⁶ እሳት፡ q. l. ⁷ እሳት፡ q. l.
⁸ ዝናመ፡ q. l. ⁹ *suppl. corr.* ¹⁰ ዝኩ፡ q. l. ¹¹ እሳት፡
 q. l. ¹² መመጽአ፡ *corr. rec., q. l.* ¹³ ፀዓዕ፡ q. l. ¹⁴ ወ
 አጽመመ፡ q. l. ¹⁵ ወዓፀየ፡ q. l. ¹⁶ ወጸመ፡ q. l. ¹⁷ ዛቲ፡
 q. l. ¹⁸ ዘይሬሰያ፡ q. l. ¹⁹ አንቲ፡ q. l. ²⁰ ሊ ቆሞስ፡
²¹ አንቲ፡ *add.* ²² ወ *om.* ²³ ብእሲት፡ q. l. ²⁴ ዘትፈ
 ድይኒ፡ ²⁵ እወ፡ *add.* ²⁶ ወትቤላ፡ ጤቀላ፡ *add.; q. l.*
²⁷ ኃደጉ፡ ²⁸ ኹሉ፡ q. l. ²⁹ ። ³⁰ ወኃደገት፡ ³¹ ኃ
 ደግመ፡ ³² የኃደጉ፡ ³³ አበሳክመ፡ ³⁴ ርእየት፡ ³⁵ *prim.*
man.; corr. rec. ለረድኦ፡ ጳውሎስ፡ q. l. ³⁶ *prim. man. om.;*
suppl. corr.

ስ፡ ወይቤላ፡ ፈሪሆ፡ ኢያአምሮ¹፡ አንሰ፡ ወኢርኢከዎ² = ወይጸው
 ሮ³፡ ከነ፡ ገዡ፡ ወልድ፡ ውሳጢት⁵፡ መልበሱ፡ ለጳውሎስ፡ እስመ²³፡
 ይሰድድዎ፡ ወተለውዎ፡ ብዙኃን፡ ሰብእ፡ ወይቤልዎ፡ ውእቶሙ፡ ስ
 ብእ፡ አለቅነ⁶፡ ናሁ፡ ተለውነከ⁷፡ በሠሚረ፡ ቃልከ፡ ወኢነሣእነ፡ ምን
 ተኒ፡ ዘንበልዕ⁸፡ ወይእዜኒሂ⁹፡ ርኅብነ፡ ወንሖር¹⁰፡ ናምጽእ፡ እክለ፡ ለ
 ኩልነ፡ ÷ ወይቤሎሙ፡ ኮንክሙ¹¹፡ ናሁ¹²፡ ይእዜ፡ አመጽእ፡ አነ፡ ወበ
 እንተዝ፡ ፈነወ፡ ውሳጢት¹³፡ መልበሱ፡ ወልዱ¹⁴፡ ይሢጥ፡ ገዡ፡ ወ
 ልድ፡ ልብሶ፡ ለጳውሎስ፡ ወነሢአ፡ ኅብስት¹⁵፡ ወሀበቶ፡ ጤቀላ፡ ፪ዲ
 ናር¹⁶፡ ወነሥአት፡ ገዡ¹⁷፡ መልበስ¹⁸፡ ወተለወቶ፡ ለረድአ፡ ጳውሎስ፡
 ኅበ፡ ሀሎ፡ ዮኅድር¹⁹፡ ጳውሎስ፡ ምስሌሁ፡ ወትቤሎ፡ ሐዌሳ፡ እግዚ
 እዩ፡ ጳውሎስ፡ አማን፡ ዐቢይ²⁰፡ እግዚእ፡ ዘታመልከ፡ አንተ፡ ወርኢ
 ኩ፡ ከመ፡ ይትኤዘዝ²¹፡ ሎቱ²²፡ ሰማይ፡ ወአማን፡ ያጠፍእ²³፡ እሳት²⁴፡
 ወይኳንን፡ ለዘ፡ ተኅዩሎሙ²⁵፡ ለአግብርተ፡ አግዚአብሔር = ወይእዜ
 ኒ፡ አኅዙኒ፡ ወወደዩኒ፡ ውስተ፡ እሳት፡ በኢያውስቦ፡ እንዘ፡ ለእግዚ
 አብሔር፡ እብል²⁶፡ ወኢእፈቅዶ²⁷፡ ለዝ፡ ዓለም = እስመ፡ ዘአውሰበ፡
 ዘዝ፡ ዓለም፡ ውእቱ፡ ወእምቀለ²⁸፡ መጸሕፍት፡ ይነግር፡ ዘሰበከ፡ አን
 ተ = ወይእዜኒ፡ ተንሥአ^{b29}፡ አንተ፡ ወቅረጸኒ³⁰፡ ወአቅንተኒ³¹፡ ወእት
 ሉከ፡ ወእኩን³²፡ አመተ³³፡ እግዚአብሔር³⁴ = ወተሰጥዋ³⁵፡ ጳውሎስ፡
 ወይቤላ³⁶፡ አማን፡ ሰማዕኩ፡ ሃይማኖትኪ³⁷፡ ያድኅነኪ፡ እግዚአብሔ
 ር፡ እስመ፡ አዝማድኪ፡ ኩሎ³⁸፡ ይትፈሣሕ³⁹ = ወይእዜኒ፡ ቅርጸትኪ

* cf. Dillmann, *Lexicon*, 771.

^b ታንሥአ፡?

¹ ኢያአምሮ፡ ² ወኢርከዎ፡ ³ ወይፀውር፡ ⁴ om.; ሊ.
⁵ ከነ፡ ⁶ ውሳጢት፡ ⁷ አለቅነ፡ q. ሊ. ⁸ ተለውናከ፡ q. ሊ.
⁹ tr. ዘንበልዕ፡ ወኢምንተኒ፡ ¹⁰ ሂ om. ¹¹ ወንሖር፡ ¹² ከን
 ክሙኑ፡ ሊ. ይኩንክሙ፡ ¹³ ርኅብነ፡ ወ add. ante ናሁ፡ ¹⁴ ውማ
 ጢት፡ ሊ. ውሳጢት፡ ¹⁵ ለወልዱ፡ q. ሊ. ¹⁶ ኅብስት፡ ¹⁷ ዲና
 ረ፡ q. ሊ.; om. ፪ ¹⁸ ዝኩ፡ q. ሊ. ¹⁹ መልበስ፡ q. ሊ. ²⁰ የኃ
 ድር፡ ²¹ ዓቢይ፡ ²² ይትኤዘዝ፡ ²³ suppl. corr.
²⁴ om. ²⁵ ሊ. እሳት፡ ²⁶ ተሀዩሎሙ፡ ²⁷ ሊ. እብዕል፡
²⁸ ወኢይፈቅዶ፡ q. ሊ. ²⁹ ወቃለ፡; om. እም recte. ³⁰ ተንሥእ፡ q. ሊ.
³¹ ወቅርጸኒ፡ q. ሊ. ³² ወአቅንተኒ፡ q. ሊ. ³³ ወ om. ³⁴ ዓ
 መተ፡ ³⁵ ወእግብር፡ ፈቃደ፡ እግዚአብሔር፡ add. ³⁶ ወተሠጥዋ፡
³⁷ ወይቤላ፡ add. ³⁸ ሊ. ሃይማኖትኪ፡ ³⁹ ኩሎ፡ q. ሊ. ⁴⁰ ይ
 ትፈሣሕ፡

ሰ¹ : ወአቅንቶትኪ² : ኢይክል : ወራእይ³ : በዘ : ኢይትከህል : ላሕይ⁴ :
 አንቲ : ፈድፈደ : ጥቀ : ወንስቲተ⁵ : እንቲ : ዘኢተመከርኪ⁶ : ወእመቦ :
 ዘከመ : ተስሕትኪ : ሕገ : ናእስ⁷ : ዘኢረከበ : አሐደ⁸ : ውሑደ : ትበው
 ኢ : ወዝኩ : ሃይማኖትኪ : ይማስን : ሕገ : ዘተስሕተ : ወይእዜኒ : ተዓ
 ገሢ : ምዕረ ■ ወሰሐቀት⁹ : ጤቀላ : ወትቤሎ : ዘይሰብክ : ኢይናፍቅ :
 ለሊሁ : ዑቅ : ወኢትናፍቅ¹⁰ : አንተሂ : ወእእምሮ : አእምሮ¹¹ : ከመ :
 መንፈስ : ቅዱስ : ይረድአኒ ■ ወውእተ : ጊዜ : አንከረ¹² : ጳውሎስ :
 ወይቤላ : አማን¹³ : ትቤሊ : ወለትየ ■ ወተንሥአ : ወቀረፃ¹⁴ : ወአቅን
 ታ : ወሐሩ : ተስሎንቄ¹⁵ :

ወሰምዐተ¹⁶ : እማ : ከመ : ተቀርጸት : ወቀነተት : በከየት : ወሐረ
 ት : ጎበ : መከንንን : ከልእ¹⁷ : ዐቃቢሁ¹⁸ : ለዘ : አጽመሞ : እዝኖ : ጽዓ
 ዕ¹⁹ : ወትቤሎ : ጤቀላሁ : ጎየለት²⁰ : እምኩሉ : መኳንንተ : ምድር :
 ትትቀረጸሂ²¹ : ወትትቀነትሂ : ወትእበይ²² : አውስቦ : ወርእሳ : ትኳን
 ን : እንዘ : እማ : ሀለወት ■ ወአልብክሙት²³ : እለ : ትረድኡኒ : ከን
 ኖታ ■ ወይቤላ : ዐቃቢሁ²⁴ : ለዝኩ : ለዘ : ጸዓዕ²⁵ : አጽመሞ²⁶ : ጤቀላ :
 ዕፁብ²⁷ : እምኩሉ : ጎየለት²⁸ : ሐሩ²⁹ : አምጽእዋ : ወተቀበልዋ ■ ወረ
 ከብዋ : በተሰሎንቄ : ወአጎዝዋ : ወአምጽእዋ : ጎበ : ዝኩ : መከንንን :
 ወይቤላ : ጤቀላ³⁰ : እምኩሉት : ኃየልኪ : አንቲ³¹ : ትትቀረጸሂ³² : አን
 ቲ³³ : ወትትቀነትሂ³⁴ : ወአው : አበይኪ³⁵ : አውስቦ : ምንትት : ትብ
 ሊ ■ ወተሰጠወቶ³⁶ : ጤቀላ : ወትቤሎ : ዚአከ : አነ : ኢሐለይኩ³⁷ : መ
 እመንየ³⁸ : የዐቢ³⁹ : ዘሎቱ : ነፍስየ : መጠውኩ : ውእቱ : ይበልሐኒ⁴⁰ ::

^a *prim. man.* ተስንቄ ; ሎ *suppl. man. rec.* ^b MS. A fol 34 recto.

- ¹ ቀሬጸ(ጊ ጸ)ተኪስ : *q. l.* ² ወአቅንትተኪ : *q. l.* ³ ወራእይኪ :
q. l. ⁴ ላህይ : ⁵ ሊ ወንስቲት : ⁶ ዘኢተመከር : *om. ኪ :*
⁷ ናዕስ : ⁸ ጿ ⁹ ሊ ሠሐቀት : ¹⁰ ወ *om.* ¹¹ አንተ
 ሂ : *add.* ¹² አንከረ : ? ¹³ አማነ : ¹⁴ ወቀረጸ : *corr.*
¹⁵ ተስሎንቄ : ¹⁶ ወሰምዓት : ሊ ሰምዐት : *aut potius* ሰሚዓ : ¹⁷ ካ
 ልእ : *q. l.* ¹⁸ ዓቃቢሁ : ¹⁹ ፀዓዕ : *q. l.* ²⁰ *tr.* ኃየለት : ጤ
 ቀላ : *om. ሁ* ²¹ ትትቀረጽሂ : *q. l.* ²² ወተዓቢ : ²³ ኑ *om.*
prim. man.; suppl. corr. ²⁴ ዓቃቢሁ : ²⁵ ፀዓዕ : *q. l.* ²⁶ አፀ
 መሞ : ²⁷ ዕፁብ : ሊ ዕጹብ : ²⁸ ኃየለት : ²⁹ ሐሩ :
³⁰ *om.* ³¹ *tr.* አንቲ : ኃየልኪ : ³² ትትቀረጸ : ³³ *om.*
³⁴ ወትትቀነት : *q. l.* ³⁵ ወአበይኪ : *om.* አው : ³⁶ ወተሠጥወት :
³⁷ ኢኃየልኩ : *q. l.* ³⁸ ማእምንየ : ³⁹ የዓቢ : ⁴⁰ ይድኅዚ :

እምእደ፡ መኳንንት፡ ወእምኩሎ¹፡ ዘእፈርህ² ። ወይእዜኒ፡ ምንትኑ³፡
ትብል ። ወይቤላ፡ ውእቱ፡ መኰንን፡ እርአይኬ⁴፡ ከመ፡ ትድኅኒ ።
ወይቤሎ⁵፡ በከመ፡ ርእዩ፡ ቀደምት፡ አንተ፡ ትፊኢ ። ወይቤላ፡ ውእ
ቱ፡ መኰንን⁶፡ እንከሰኬ፡ እርአይ⁷፡ ዘያድኅና፡ ሐሩ፡ ደይዋ፡ ውስ
ተ፡ ቤተ፡ አናብስት⁹፡ ወድብ ። ወነሥእዋ፡ ወወደይዋ፡ ውስተ፡ ቤ
ተ፡ ድብ፡ ወአናብስት¹⁰ ። ወእምዝ፡ ሶበ፡ በጽሑ፡ ነግተ፡ ዝኩ፡ ቤ
ተ፡ ድብ፡ ወአናብስት¹¹፡ ሰፍሐት፡ እደዊሃ፡ ከዕበ¹²፡ በከመ፡ ልማዳ፡
ወኅተመት¹³፡ ርእሳ፡ በትእምርተ፡ መስቀል¹⁴ ። ወእምአንቀጹ፡ ኅተ
መት¹⁵፡ በስመ፡ ኢየሱስ¹⁶፡ ወልደ፡ እግዚአብሔር፡ ወእበውእ፡ ዮ
ምኒ¹⁷፡ እንዘ፡ ይረድኡኒ፡ መንፈስ፡ ቅዱስ ። ወበእንተዝ፡ ትትፈሣ
ሕ¹⁸ ። ወመሰሎሙ፡ ለአለ፡ ወሰድዋ¹⁹፡ ዘይበልዕዋ፡ ዝኩ²⁰፡ አራ
ዊት ። ወሶበ፡ ርእይዋ፡ ዝኩ²⁰፡ አራዊት፡ ተንሥኡ፡ ወሰገዱ፡ ላቲ፡
ወአኀዙ፡ ይልሐስዋ፡ ወያንገርግሩ፡ ዲበ፡ እገሪሃ ። ወይእቲስ፡ ሰፍ
ሐት፡ እደዊሃ፡ ወአኀዘት፡ ትጸሊ፡ ወትቤ፡ ታኣተቶ²¹፡ ነፍስየ፡ ለእ
ግዚአብሔር፡ ዘአቅደመ፡ ገቢረ፡ ሣህሎ²²፡ እምቅድመ፡ ዓለም፡ ወይ
ሄሉ፡ ለዓለመ፡ ዓለም፡ እግዚአብሔር፡ ዘኢይመውት፡ ዘገብረ፡ ሰማ
የ፡ ወምድረ፡ በአሐዱ²³፡ ቃል፡ ወኩሉ²⁴፡ ዘውስቲቶሙ²⁵፡ ዘገብራ፡ ለ
ባሕር፡ ወለኩሉ፡ ዘውስቲታ፡ ዘገብሮ፡ ለእግረ²⁶፡ እመሕያው፡ በአርአ
ያሁ፡ ወበእምሳሊሁ፡ ውእቱ፡ ገብረ፡ ሊተ፡ ለዘ፡ አመንኩ፡ በስሙ፡
ወበኅይሉ²⁷፡ ወበጥበቡ²⁸፡ ወበምክሩ፡ ለዘበቃሉ፡ ተገብረ፡ ዘውእቱ፡
አዘዘ፡ ወኩሎ²⁹፡ ኮነ፡ ወውእቱ፡ ሠምረ፡ ወኩሎ²⁹፡ ተፈጥረ፡ ለዘ³⁰፡
እግዚአብሔር፡ ውእቱ፡ ሰብእ³¹፡ ተመሰለ፡ ወኮነ፡ ሰብእ፡ ወአስተር
አየ ። ወእንዘ፡ እግዚአብሔር፡ ሞተ፡ ወአመ፡ ሣልስተ³²፡ ዕለት፡ ተን

1 ወእምኩሎ፡ q. l.

2 ዘእፈርህ፡ q. l.

3 ምንትኑ፡ q. l.

4 እርአይኬ፡ corr.

5 ወትቤሎ፡ q. l.

6 tr. መኰንን፡ ውእቱ፡

7 እርአይ፡

8 ሐሩ፡

9 ሊ ዐናብስት፡

10 ወነሥእዋ... ወአና

ብስት፡ om.

11 ሊ ወዐናብስት፡

12 ካዕበ፡ q. l.

13 ወኃተ

መት፡

14 ወእምአንቀጹ፡ ሐተመት፡ ርእሳ፡ በትእምርተ፡ መስቀል፡ add.

prim. man.; om. corr.

15 ሐተመት፡

16 ክርስትስ፡

17 ሊ

om.

18 ትትፈሣሕ፡

19 ይወስድዋ፡

20 እሱ፡ q. l.

21 ተኣተት፡

22 ሣህሎ፡ q. l.

23 በበ

24 ወኩሎ፡ q. l.

25 ዘውስቲታ፡

26 ለዕግረ፡

27 ወበኃይሉ፡

28 ወ om.

29 ወኩሎ፡ q. l.

30 ለ ሊ እንዘ፡

31 ሰብእ፡ q. l.

32 ሣል

ስት፡ q. l.

ሥአ : ከመ : ምውታን¹ : ያሕዩ : ወይባልሕ : ለዘየአምኑ² : በስሙ :
 ከመዝ : ለዘአጽነነ : ወወረደ³ : ወዓርገ⁴ : ለዘ⁵ : በአማን⁶ : አቡሁ⁷ : ነበ
 ረ : ወቀደመ : ነቢረ : ወዓለም⁸ : ሀሎ : ውእቱ : አብ : ወወልድ : ወመ
 ንፈስ : ቅዱስ ■ አሐዱ⁹ : ውእቱ : መፍቀሬ : ሰብእ : ወመስተዐግሥ¹⁰ :
 ውእቱ : መኃሪ¹¹ : ዘኢያስተፈሥሕ¹² : ጸላእተነ¹³ : ለዕሌነ¹⁴ ■ ወአጥፍ
 አ : ነበልባለ : እሳት : ወአክፍአ : ስነነ : አናብስት¹⁵ : ለከ : ስብሐት :
 ወአከብት : ወለከ : ቅድስያት¹⁶ : ለአብ : ወወልድ : ወመንፈስ : ቅዱስ ■
 ወዘንተ : ቃለት¹⁷ : እንዝ : ትጼሊ : ጤቀላ : መጽአ : ዘይርእያ¹⁸ :
 ለእመ : በልዕዋ : አራዊት : ወለእመሂ : ሀለወት : እስመ : አብእዋ¹⁹ ■
 ዝኩ : መከንን : ደጎራዊ²⁰ : ዐቃቢሁ²¹ : ለዝኩ : ለዘ : ጸዓዐ²² : አጽ
 መሞ : ተቀሥፈ : ዙላ : ለያልዩ²³ : ወኢያእመረ : ዘይቀሥፎ : ወይቤ :
 ሐሩኬ²⁴ : ርእዩ : ዓጽማ²⁵ : ለጤቀላ : እመቦ : ዘትረክቡ²⁶ : ንቅብራ :
 ወንድጎን²⁷ : እም : ዝንቱ : መቅሠፍት ■ ወሶበ : የሐውሩ²⁸ : ይርእይ
 ዋ²⁹ : ረከብዋ³⁰ : ሕያውታ ■ ወገብኡ : ጎበ : ዝኩ : መከንን : ወነገር
 ዎ : ከመ : ሀለወት : ሕያውታ ■ ወይቤሎሙ : መከንን : ንሐር³¹ : ወ
 ጎዊሮሙ³² : ይቤሉ : ስቡሕ : እግዚአብሔር : ዘአድጎነኪ³³ : እግዚእ
 ኪ : ዘአምለኪ : ወጎረይኪ³⁴ : ወአብደርኪ³⁵ : እስመ : እምአመ³⁶ : አ
 ባእኩኪ^b : ውስተዝ³⁷ : አናብስት³⁸ : እትቀሠፍ : ነየ : እስከ : ዮም ■ ን
 ዒ : ፃኢ : ወጸልዩ : ላዕሌየ : ወላዕለ : ዝኩ³⁹ : መከንን : ዘእስከ : ዮ
 ም : ዘዓፂ⁴⁰ : እዝኑ^{c41} ■ ወትቤሎ : ጤቀላ : እንከሰኬ : ላዕሌካሂ : ወላ
 ዕለ : ዝኩሂ⁴² : መከንን : ኢይክል : ጸልዮ : ለእመ : ኢያምጸእክምዎ :

^a corr.; *prim. man.* ወአብርኪ :

^b corr.; *prim. man.* አባእኩኪ :

^c MS. A fol. 34 verso.

¹ ምውታነ : *q. l.* ² ለእለ : የአምኑ : *q. l.* ³ ሰማያት : *add.*
⁴ ለ. ወዐርገ : ⁵ *del. man. rec.?* ⁶ የማነ : *q. l.* ⁷ አብ :
⁸ ለዓለም : *q. l.* ⁹ *om.* ¹⁰ ወመስተግሥ : ¹¹ መሐሪ : ለ.
¹² ዘያስተፈሥሕ : *om.* ሕ. ¹³ ጸላዕተነ : ¹⁴ ላዕ
¹⁵ ሌነ : *q. l.* ¹⁶ ሀናብስት : ¹⁷ ቅድሳት : *q. l.* ¹⁸ ቃለ : *q. l.*
¹⁹ ዘይሬእያ : *q. l.* ²⁰ አብአ : ²¹ ደኃራዊ : *q. l.* ²² ዓቃ
²³ ቢሁ : ²⁴ ፀዓዐ : *q. l.* ²⁵ ለ. ሌሊተ : ²⁶ ሐሩ : ²⁷ ዓ
²⁸ ፀማ : ለ. ፀፀማ : ²⁹ ዘትረክብዋ : ³⁰ ወንድኃነ : ³¹ ሐሩ :
³² ርእይዋ : ³³ ወረከብዋ : ³⁴ ንሐር : ³⁵ ወሐዊሮሙ : *q. l.* ;
³⁶ ዘአድጎነኪ : ³⁷ ወኃረየኪ : ³⁸ ወአብደርኪ : ³⁹ እመ : ;
⁴⁰ *om.* እም ⁴¹ ወስተ : እሉ : *q. l.* ⁴² ለ. ፀናብስት : ⁴³ ዝ
⁴⁴ ኩረ : ⁴⁵ የዓፂ : ለ. የዐፂ : ⁴⁶ እዝኖ : ⁴⁷ *om.*

ለጳውሎስ : ውእቱ : ይጼሊ : ላዕሌክሙ : ወይቤላ : ሀሎኑ¹ : እንጋ : ለ
ኮኑ : ሰማዕኩ : ከመ : አውዐይዎ² : ወገደፋ : አዕጽምቲሁ³ ፥ ወትቤ
ሎ⁴ : እው : ኪየየሂ⁵ : ወአውዓይክሙኒ⁶ : ወገደፍክሙኒ : አዕጽምትየ⁷ ፥
ወአምኑ⁶ : ወፈነው⁸ : ይጸውዕዎ⁹ : ለጳውሎስ ፥ ወአመጽኡ¹⁰ : ጳውሎ
ስ : ወጸለየ : ላዕለ : ገዠኒ¹¹ : መኰንን ፥ ዘጸዓዕ¹² : አጽመሞ¹³ : እዘኒ
ሁ : ወላዕለ : ከልኡ¹⁴ : ዐቃቢሁ¹⁵ : ዳጎራዊ¹⁶ : ዘይትቀሠፍ ፥ ወሐይ
ው¹⁷ : ክልኤሆሙ¹⁸ : በጎይለ¹⁹ : ኢየሱስ : ክርስቶስ²⁰ ፥ ለዓለመ : ዓለ
ም ፥ አሜን : ወአሜን²¹ ፥

The translation that follows is in general based upon the text of A. Where the readings of B have been followed, or where the readings of both have been displaced by a conjectural emendation, the fact is duly indicated in the footnotes of the first margin. While some other of B's readings are translated in these notes, the notes are not designed to cover all the significant variants of B. These textual notes are referred to by superior numerals. Superior letters refer to the critical notes which occupy the second margin. The proper names of the Ethiopic are given in their usual English forms, the only exceptions being Tāmerēnōs or Tāmerēnes (for Thamyris) and Walda Giyörgis, in both of which it seemed desirable to imitate the Ethiopic closely. For the sake of uniformity, however, the former name has been thus

1 ሀሎኑ :	2 አውዓየ :	3 አዕጽምቲሁ : q. l.	4 ሎ om.
5 ኪየየሂ : q. l.	6 ወ om.	7 አዕጽምትየ ፥ q. l.	8 ወፈነው :
9 ወጸውዕዎ :	10 መመጽኡ : q. l.	11 ፤ om.	12 ዘፀ
13 አፀመሞ :	14 ካልኡሂ : q. l.	15 ዓቃቢሁ :	
16 ደኃራዊ :	17 ወሐይዉ : q. l.	18 ፪ሆሙ :	19 በጎይለ :
20 ወአምኑ : ፪ሆሙ : በስመ : ኢየሱስ : ክርስቶስ ፥ ከማሁ : ፈውሶ : እግዚአ : እም	21 om. — ወ		
ሕማመ : ነፍስ : ወሥጋ : ለገብርክ : ወልደ : ጊዮርጊስ : add.			
ሊተኒ : ለዘጸሐፍክዋ : ገብርክ : ኃጥእ : ወአባሲ : ስረይ : (l. ስፊ) ኃጣአትየ : (l. ኃጣአትየ) ወባርከኒ ፥ add.			

Professor Nöldeke, who has examined the Ethiopic proofs, kindly furnishes the following additional notes: P. 72, note 7, omit l. **ጎደገክ**: note 13, omit q. l.—P. 73, omit note 15; note 26, add q. l.; note 36, omit q. l.; note 41, read q. l. for l. **ክራኒ**:—P. 74, note 2, omit q. l.—P. 75, l. 7, read **ሰታምሬዋስ**: l. 14, read **እመስኮት**: note 31, omit l. **ለዐጻዊ**: note 32, omit l. **ዕንቅ**:—P. 76, note 11, omit l. **ንእስት**: note 19, omit q. l.—P. 79, note 9, omit l. **ወተምዕዕት**:—P. 81, note 11, omit l. **ይኩንክሙ**:—P. 84, note 2, omit q. l.; note 37, omit q. l.

showed patience that those who believed in his name might be patient and inherit the kingdom of heaven, and stand with him and with his Father, whose are the counsel and the wisdom and the might of God. Blessed are they who make poor their soul, for theirs is the kingdom of heaven. Blessed are the righteous, for they shall inherit life. Blessed are they that mourn now for their sin; them shall the righteous admonish.¹ Blessed are they who hunger and thirst now, for they shall be satisfied in all their prayer when they pray unto God in their affliction. Blessed are the doers of charity, for to them belongs mercy with God. Blessed are the pure in heart, for they shall see God. Blessed are they who make peace and reconcile,² for they shall be called children of God. Blessed are they who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are ye when men shall hate you for righteousness' sake; rejoice at that time and be exceeding glad (Matt. 5:3-12; Luke 6:20-23). Blessed is the man that follows the commandment of God, and renounces the desire of this world. Blessed art thou, if thou dost leave thy substance and dost follow the command of God. Blessed is the woman who does not marry, but renounces this world, and the virgin who does not marry, but remains by herself (1 Cor. 7:38), saying unto God that he who marries is the portion of Gehenna. And if a woman has married in ignorance, she shall remain with her husband, and a man also with his wife (1 Cor. 7:27). But if he marry another, he is the portion of Gehenna. But if thou dost follow the admonition of God, thou shalt inherit the kingdom of heaven. But know that the wealth of this world is vanity, and its life is vanity, and its gold and its silver, vanity, and he who loves it and he who trusts it; and beyond all else is pride evil, for the proud God sets at naught.

Be not like all gentiles who draw near unto God with their mouth, but their heart is far from God (Matt. 6:7). Because of them(?), ye shall not hate your enemies, and those who love you ye shall not love (Matt. 5:43, 44). But if ye love him who loves you, ye do no more than other gentiles (Matt. 5:46). But if your enemy hunger, feed him; and if he thirst, give him drink (Rom. 12:20); and if he be naked, clothe him (Matt. 25:36); and if thou hast one garment, divide with him, and clothe him. And if thou doest this, thou shalt gather and pour coals of fire upon his head. And when thou seest thy neighbor's property thou shalt not spend it upon thyself, and thou shalt not covet it (Exod. 20:17), and thou shalt not say, If I live I will gain all this; for thou dost not know when³ thou prayest, that when a house is full of gold and silver, the thief comes and robs it, and leaves it bare (Matt. 6:19). Thus therefore ye men also know not the time when judgment will come from God

¹ Or "comfort," "encourage;" if we are to assume a Greek original, it probably had παρακαλέουσιν.

² Or become reconciled one with another.

³ MSS., "where." It is suggested that in the Greek text lying more or less remotely back of the *Book* *δπου* and *ἐπελ* may have been confused.

and he will take your soul away (Luke 12:20), and ye shall be naked, without provision¹ before God; and your glory and your soul also shall perish in Gehenna. And now reflect and take heed unto yourselves, I entreat you and beseech you in the name of God our Lord Jesus Christ, that ye be heedful of the admonition we have given you and accept *it*. This, therefore, is the will of God, that ye do what ye have heard and seen and learned, and that the law of God be not a lie.² But the people who received the law of God became alien. And now also, my brethren, love one another (John 15:12; 1 John 4:7). Why do I write to you? Because of his love ye are admonished and taught of God³ (1 Thes. 4:9) in the holy gospel. And ye have heard our Lord Jesus Christ speak, who laid down his life (John 10:15, 17) for our sake⁴ and for the sake of those who believe in the shedding of his blood, which he shed⁵ for our sake that we also who believe in him might be saved from our sins (Matt. 1:21).

And he says to us in the word of the gospel: But do ye, O men, love one another, because thus God loved us (John 3:16). And he said, If ye love God, love one another (John 15:12). But there is none that has seen God (John 1:18) except the Son of man who came down from thence (John 3:13). But if ye love God, love one another (John 15:12), and love your neighbor as yourself (Matt. 19:19). And what ye will not that men should do to you, ye also shall not do to another (Matt. 7:12). And our Lord and Savior Jesus Christ spoke all this commandment.

And now further ye shall not marry anyone whom ye find and ye shall not covet another's wife (Exod. 20:17; Deut. 5:21). But if her husband be dead, she shall dwell by herself: she shall not marry (1 Cor. 7:39, 40). But if she is not able to refrain without a husband, she shall marry one, for it is better to marry than to commit fornication (1 Cor. 7:9). And how will ye commit fornication when ye are the body of God, and your body the body of God? Now, also, do not make the body of God the body of a harlot (1 Cor. 6:15), for when a man has intercourse with a woman⁶ they become one flesh (1 Cor. 6:16). Do not, therefore, have intercourse with a harlot; and as for one who marries a harlot, his judgment is death in Gehenna. Commit your soul to Jesus Christ, the son of God, for everyone who commits his soul before God shall inherit the kingdom of heaven.⁴

¹ *Lit.*, the *viaticum*.

² In spite of the violence this translation does the verb, it seems the only possible rendering.

³ by the word of God *add.* B.

⁵ who shed his blood, A.

⁴ and for the sake of our sins *add.* B.

⁶ the wife of a man, A.

⁴ The extreme length of Paul's discourse—about one-fourth of the Ethiopic—finds no parallel in the Greek, Syriac, Armenian, or Latin. In the Ethiopic, as in the others, the inculcation of the virginity doctrine is framed in a series of beatitudes, but the Ethiopic has also made large use of the language of the gospel and epistles of John.

And while Paul was proclaiming all this and preaching, Thekla heard. And she was the beloved of Tāmerēnōs, and the window of her house and the court of the house of the dwelling of Paul were opposite each other. But now she followed, and she thirsted for all this which delighted her, and kept *it* in her heart. And she staid three days without going down from the window of her house. And her mother spoke to her and said to her, My child, wilt thou not come down from the window, and eat food, and drink¹? Art thou not the betrothed of Tāmerēnōs? And the more she spoke to Thekla, the more she was unable to endure in her heart, and she came down from the window² and desired to go unto Paul. And Thekla took her golden tire and she bribed the doorkeeper of their house and said, Put *this* on, and do not tell that I am going forth by myself.³ And the doorkeeper took her golden tire, and let her go unto Paul. And when she came she began to roll herself beneath his feet and she licked the dust of his feet³ and his footstool, and she said to Paul, Blessed is he that hears your exhortation, and is able to observe it. And now, my lord, teach me also it all, that I may not lose the kingdom of heaven. For blessed is the man that does the commandment of God, and believes that Christ is Son of God. And he said to her, Blessed art thou, Thekla, while thou art young, to love this and seek *it*, for blessed is the man that seeks God and Jesus Christ, and that is persecuted for his sake and is cast out and is thirsty and hungry⁴ and naked and dies; who possesses it all in life in this world, and lays down his life like sheep that are led to the slaughter⁵ (Isa. 53:7). And I trust and believe in the name of the Son of God, Jesus Christ, that every-one that gives himself up for his name's sake conquers all this, because he loved us. And in his name (and) we also will do his will, because it is certain that neither death nor life nor judgment nor that which now is nor that which is to come nor might nor height nor angels nor any other creature is able to separate us from the love of⁶ Christ our Lord (Rom. 8:38, 39).

And after that time for many days Thekla continued to go and return. So when her mother perceived it, she sought her and did not

¹ water *add.* B.

⁴ and is afflicted *add.* B.

² of her house *add.* B.

⁵ slaughter-knife, B.

³ footstool, B.

⁶ Jesus *add.* B.

* The visit of Thamyris to Thekla and Theokleia's protest against her conduct, which precede Thekla's visits to Paul in the Greek and the versions, fall after her visits in the Ethiopic, and the account of Paul's imprisonment at the instance of Thamyris is omitted. Thekla's visit to Paul thus becomes in the Ethiopic a visit to the house of his host, Tamere-nos, not, as in the Greek, Syriac, etc., a visit to his prison, and her behavior on that visit loses its original significance. The necessity for bribing the jailer with a silver mirror (Greek, Syr., Arm.) thus disappears. The single visit of the Greek, Syriac, and Armenian is seven times repeated in the Ethiopic, before Theokleia discovers what is going on. Then Paul is arrested for the first time, in the Ethiopic; while according to the Greek and the versions it is then that he is scourged and set at liberty, while Thekla is brought before the governor, and sentenced to the flames.

find her. And while she sought her, she asked the doorkeeper, and as he was afraid, he told her. And her mother went to the house of Paul and found her. And she brought her back to her house and said, Summon Tāmerēnes to me. And they summoned Tāmerēnes. And she said to him, Hear about this thy wife. Today is the seventh day since a man whom they call Paul came, and she has learned his teaching and has received it, and behold¹ she goes forth at night and goes unto him. And Tāmerēnes heard what she said, and he went unto her and said to her, My lady, what dost thou say of the thing that I have heard, even the story of thy mother²? Tell me³ what it is, and do not hide it from me. But if⁴ thou wilt not marry me, tell me. And she said to him, Go your way; but my marriage is another one. And Tāmerēnes said to her, Do not listen to this man; he deceives thee, and thou wilt lose this world for idle talk; and the gold and silver and costly raiment and purple and samite⁵ of your house are so much. And Thekla said to him, Let thy gold and thy silver be thine, and thy raiment and thy purple be thine; but as for me, my gold and my silver and my raiment and my purple and my nuptials are the kingdom of heaven. But let your nuptials be yours, and do not mention this matter to me. But Tāmerēnōs was angry at her and went forth and went to the house of the governor and told him and said to him, This man who has come into our country corrupts our wives, and many women hearing his teaching have left their husbands, and men moreover have left their wives, and virgins also follow his teaching and refuse to marry. And the governor said, Go, bring him. And they brought⁶ Paul. And the governor said to Paul, But who art thou? And what is this teaching that thou hast brought upon us in our city, to our wives that they should leave their husbands, and the husband also should leave his wife? And the virgins refuse to marry. What is it that thou sayest, therefore? And Paul said, Which is better, marrying or the commandment of God and of the Holy Spirit? And the governor said to him, See, moreover, that he disputes me! And he said, Seize him, bind him downward and put a circlet of brass upon his head and burn him with pitch and sulphur and with chaff of the floor. And they did so.⁷ And they were not able to burn Paul with their fire because the Holy Spirit was upon him. And the governor was amazed.⁷ And he said, This thing is wonderful, that the fire is not able to burn him. Cast him out of our city, take the burning of his ashes, and bear them forth, saying, Behold the burning of Paul whom we have burned, and have utterly cast forth. And they did so.

¹ by myself *add.* A.

³ Tell me *om.* B.

² which she has told me *add.* B.

⁴ But if *om.* B.

⁵ The readings of the manuscripts here are, as Professor Charles suggests, perhaps corruptions for ἐξάμυρος.

⁶ *Lit.*, met.

⁷ Or wondered.

⁸ The attempted execution of Paul does not appear in the Greek or the versions. •

And the mother of Thekla heard, and she said to Thekla, Behold, see that he was quite unable to save himself; wilt thou, therefore, marry? And she said to her, Let thy marriage be thine own; I have a husband, even Jesus Christ the faithful, Lord of heaven and earth, in whose name Paul preaches, who is preparing the passover for me in heaven. But if thou sayest it, my mother, take all this that thou hast cooked, the wine¹ also and the fatlings and the bullocks, *and* give them to the poor and needy.² But as for me, in my marriage great nuptials are mine, and honorable to my mother, even to thee, in this world, and to me thy child also.³ And then her mother was angry, and she went to the governor and said to the governor, Although thou thyself also art with me, I am wronged by my child, who refuses to marry. Burn her, therefore, as ye burned Paul, because I prefer³ that she should die than that I should see her as I do not desire. And the governor said to her, Let them cast Thekla forth, and let them stone her. And her mother said, Wherever there are virgins also, therefore, command that the children of the good and great bring down fagots and see that they burn one who refuses to marry. And they did so. And the virgins of that city, the children of the great and good, brought fagots, and Thekla came down wonderfully adorned and beautiful, and her hair reached even to her heel and toes, and her color was like ivory. But the governor said, Snatch her adornment from off her, and take away her garments, and gird sackcloth upon her. And they did so. And they said to Thekla, Wilt thou marry? or wilt thou not marry and⁴ shall they cast thee in? And Thekla said, Why will ye cast me in? I will go in myself; and I will not marry. And they kindled the terrible and dreadful fire. And Thekla came⁵ to go in, *and* she stretched forth her hands, and signing⁶ her forehead she said, With the sign of Christ the Son of God, whom Paul proclaims to be the Son of God, and since I believe him, I will go in, she said. And making the sign she went into the fire with the sign of Christ, and straightway the fire fled from before her, and there rained rain from heaven and extinguished the fire, and there came a crash of thunder and deafened the ear of the governor, because he had devised evil against the servants of God; and his ear festered and putrefied and was deaf.^h And Thekla came forth from the midst of the fire, while

¹ MSS., its wine.² and needy *om.* A.³ Reading **ἄλλοτι**: with B; A, she prefers.⁴ *Lit.*, or.⁵ and said *add.* A.⁶ Or sealing.

^g For this conversation between Thekla and Theokleia there is naturally no place in the Greek or the versions, as in them Thekla is hurried from her visit to Paul's prison immediately to trial and execution. The Ethiopic thus stands alone in ascribing the arrest of Thekla to the instance of her mother.

^h The deafening of Thekla's judge by the thunder is peculiar to the Ethiopic, as is the episode of the debt forgiven.

there was naught that detained her. And her mother cast her off, and said to her, Thou shalt not enter into my house nor approach me. From this day thou art a stranger to me.

And Thekla tarried in a tomb (?) in the city,¹ and² while she was tarrying *there* she found a woman who owed her one thousand dinars. And Thekla said to her, Is it not one thousand dinars that thou owest me? And the woman said, Yes,³ my lady. And Thekla said,⁴ I forgive thee all of it. Give me three⁵ dinars. And she gave her *them*. And she forgave her all that she owed. For thus says the Scripture, If you forgive your brethren their fault, your heavenly Father will forgive you your sins (Matt. 6:14). And because she remembered this, she forgave what she owed her. And then she saw the attendant of Paul, and she followed him and said to him, Where is my lord Paul? And because he was afraid, he said to her, I do not know the man, and I have not seen him.¹ Now this young man was carrying the inner garment of Paul. For they were persecuting him. And many men¹ followed him, and the men said to him, Alas, our master, behold we have followed thee in the enjoyment of thy discourse and we have not brought anything to eat. And now moreover we are hungry, and we will go *and* bring food for us all. And he said to them, Enough.⁶ Behold now I will bring *it*. And on this account he had sent his tunic by⁷ his servant, that the servant might sell Paul's garment and get bread.⁸ And Thekla gave him two dinars⁹ and she took up the garment and followed the attendant of Paul to where Paul was dwelling with him. And she said to him,^k O¹⁰ my lord

¹ a city, B.

⁵ eight, B.

² *Om.* B.

⁶ Are ye hungry? B.

³ Yes, yes, B.

⁷ *Lit.*, to; *om.* A.

⁴ And Thekla said *om.* A.

⁸ The coördination of an inf. and impf. in an expression of purpose is bad Ethiopic and, as Professor Charles points out, may be due to a lapse on the part of the writer into the idiom of his Greek original, whether directly used or known through an Arabic version.

⁹ a dinar, B.

¹⁰ *Or* Very well.

ⁱ By its departure from the older form of the story the Ethiopic is here betrayed into some inconsistency. Paul's attendant, afraid of further persecution, denies any knowledge of Paul, but seems immediately to conduct Thekla to Paul's abode. In the Greek, Syriac, Latin, and Armenian this attendant first accosts Thekla and offers his guidance to Paul, upon which their going to Paul's abode follows with all smoothness.

^j *Many men*: In the Greek and the versions these are Onesiphorus and his wife and children; and it is the children who become hungry.

^k For the responsive prayer with which Thekla's appearance before Paul is so dramatically accompanied in the Greek and the versions, the Ethiopic substitutes Thekla's brief account of her deliverance, and, omitting the (eucharistic?) meal, proceeds with Thekla's request that Paul cut her hair. In the Ethiopic he does this, though with reluctance; but in the Greek, Syriac, and Armenian the hair-cutting seems to be postponed. Of the "seal of baptism" the Ethiopic has no trace.

Paul, verily the Lord whom thou dost worship is great, and I have seen that heaven obeys him. Verily he puts out the fire and judges him who oppresses the servants of God. And now also they laid hold of me and cast me into the fire for not marrying, because I am wedded¹ to God and do not desire this world. For he that marries is of this world, and² the word of the Scriptures which thou dost preach proclaims *it*. And now, therefore, do thou rise up and cut off my hair and gird me, and I will follow thee, and I will be the handmaid of God.³ And Paul answered her and said to her, Truly I have heard of thy faith. God will preserve thee because all thy kinsfolk rejoice. But now I am not able to cut off thy hair and gird thee. And *it is* thy⁴ beauty on account of which it is impossible. Thou art very exceedingly beautiful, and thou art young, who hast not been proved; and if perchance thou dost err in the manner of the young who do not know⁵ even a very little, thou wilt go on and this thy faith then will be destroyed after the manner of the error that has been committed. Now therefore wait a little. And Thekla laughed and said to him, He who preaches does not doubt himself. See, and do not thou also be unbelieving. And⁶ know certainly that the Holy Spirit will help me. And then Paul wondered and said to her, Thou speakest truly, my child. And he rose up and cut off her hair and girded her; and they went to Thessalonica.¹

And when her mother heard that she had cut off her hair and girded herself, she wept and went unto another governor, the minister of the

¹ Reading **ἄ-νόλ**: "I am rich" or "I am wedded." Possibly a form of **ολλ**: "to be separate" is meant; cf. **σολλ**: "deaconess," 1 Tim. 5:11.

² from *add. A.*

³ and will do the will of God *add. B.*

⁴ *Om. A.*

⁵ *Lit.*, have not seen. The text in this sentence is very obscure.

⁶ Do thou also *add. B.*

¹ *Thessalonica*: For this the Greek and the versions have Antioch, and they proceed to recount the story of Thekla's persecutions in that city, through the love and jealousy of Alexander, how she was repeatedly saved from death by a lioness—no doubt Jerome's *baptizati leonis fabulam*—baptized herself in the seal-tank of the arena, and was adopted by Tryphæna. Finally the older form of the Acts concludes with her visit to Iconium after the death of Thamyris, and her ultimate residence and evangelizing activity at Seleucia. With all this the Ethiopic has few points of contact. The loss is the more conspicuous since in this part of the early Acts stood Thekla's admitted claim to teach and to baptize, which gave the Acts of Paul and Thekla their chief interest and importance in the ancient church. It is enough to cite the *locus classicus* in Tertullian, *De Baptismo* 17 (ca. 190 A. D.): *Quodsi qui Pauli perperam inscripta legunt, exemplum Theclae ad licentiam mulierum docendi tinguendique defendunt, sciant in Asia presbyterum, qui eam scripturam construxit, quasi titulo Pauli de suo cumulans, convictum atque confessum se id amore Pauli fecisse loco decessisse*. With the omission of two sayings—Thekla's answer to Paul, "He who commanded thee to preach, the same commanded me also to baptize," and Paul's charge to her, "Go [to the city of Iconium], teach there the commands and words of God"—the writer of the Ethiopic Thekla has lost quite half the point of his original. What he has left is a discourse inculcating virginity, and a somewhat elaborate though unconsummated martyrdom.

one whose ear the thunder deafened. And she said to him, Is Thekla stronger than all the governors of the land? She has cut off her hair and girded herself, and she refuses to marry, and she governs herself while her mother is still alive. Will ye not help me¹ to judge² her? And the minister of him whom the thunder deafened said to her, Thekla is hard to deal with; she is stronger than all; go, bring her, and take her. And they found her in Thessalonica. And they laid hold of her and brought her to the governor. And he said to her,³ Art thou stronger than all? Thou dost cut off thy hair and gird thyself, and dost thou refuse⁴ to marry? What sayest thou? And Thekla answered him and said to him, I am thine, I am not strong.⁵ My defender is great, and unto him I commit my soul. He will deliver me from the hand of the governors and from everything that I fear. Now, therefore, what sayest thou? And the governor said to her, Let me see then that thou art safe. And she said⁶ to him, As those of old saw, thou shalt see. And the governor said to her, Moreover therefore let me see what⁷ will save her. Go, cast her into the den of lions and bears. And they took her and cast her into the den of bears and lions.⁸ And when they came to the door of the den of bears and lions, she spread out her hands again according to her custom and signed⁹ herself with the sign of the cross, and at its door she signed⁹ in the name of Jesus, Son of God, and *she said*, Now I will go in, since the Holy Spirit helps me. And on account of this she rejoiced. And it seemed to those who brought her that the beasts would devour her. But when the beasts saw her, they rose up and worshiped her, and they began to lick her and to roll at her feet. But she spread out her hands and began to pray. And she said,

My soul praises¹⁰ God who was about the doing of his mercy before the world,¹¹ and who is forever and ever God; who dies not; who made heaven and earth and all that is in them, with a word; who made the sea and all that is in it (Exod. 20:11); who made man in his image and in his likeness (Gen. 1:26). He made me, who believe in his name and in his might and in his wisdom and in his understanding; at whose word it was done; he who commanded and everything was; and he was pleased and everything was created. Although he was God, he became like man, and he was man and was manifested. And although *he was* God, he died, and on the third day he arose that he might make the dead to live and save those who believe on his name; who likewise bowed the heavens¹² and came down (2 Sam. 22:10; Ps. 18:9), and ascended and sat down on the right hand of his Father, having sat *there* before; and

¹ *Lit.*, Have ye none who will help me.

⁷ *Or* who.

² *Or* control.

⁸ And they . . . lions *om.* B.

³ Thekla *add.* A.

⁹ *Or* sealed.

⁴ and thou dost refuse, B.

¹⁰ *Or* thanks.

⁵ B; A, I have not sung (*or* mocked).

¹¹ *Or* from eternity.

⁶ He said, A.

¹² *Om.* A.

he is forever Father and Son and Holy Spirit. He is one, loving man, and he is patient, he is compassionate; who does not make our enemies to rejoice over us. And he has destroyed the flame of fire and blunted the teeth of the lions. To thee belong glory and praise, and to thee *belongs* holiness, to Father and Son and Holy Spirit.

And while Thekla prayed thus, there came one to see whether the beasts had devoured her or she was alive. *For* because they had put her in,¹ this latter governor, the minister of him whom the thunder deafened, was tormented all night and did not know what tormented him. And he said, Go therefore, look for² the bones³ of Thekla; if you can find *them*, we will bury them and be safe from this torment. And when they went to see her, they found her⁴ alive. And they returned to the governor and told him that she was alive. And the governor said to them, Let us go. And when they were come, they said, Praised be God who has saved thee, thy Lord whom thou dost worship, and hast chosen and loved;⁵ for from the time that I sent thee among the lions, behold I have been tormented until now. Come, come forth and pray for me and for the governor⁶ whose ear has been putrefying until now.

And Thekla said to him, Therefore I cannot pray for thee and for the governor, unless ye bring Paul; he shall pray for you. And he said to her, Is he then alive? Have I not heard that they have burned him and cast forth his bones? And she said to him, Yes, me also ye both burned,⁷ and ye cast forth my bones. And they believed and sent to call Paul. And Paul came and prayed for the governor whose ears the thunder deafened, and for the other also, his nearest minister, who was tormented. And both of them lived, by the might of Jesus Christ⁸ forever and ever. Amen and amen.⁹

¹ he had put her in, B.

⁴ they saw her and found her, B.

² *Lit.*, see.

⁵ who has chosen and loved thee, B.

³ *Lit.*, bone.

⁶ also *add.* B.

⁷ *Om.* B.

⁸ And they both believed on the name of Jesus Christ. So, Lord, heal of disease of soul and body thy servant, Walda Giyörgis, *add.* B; for ever and ever *om.*^m

⁹ And me also, who have written it, thy servant, a sinner and wrongdoer, forgive my sin and bless *add.* B.

^m By Walda Giyörgis (*the son of George*) the British Museum Catalogue understands the owner of the manuscript.





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